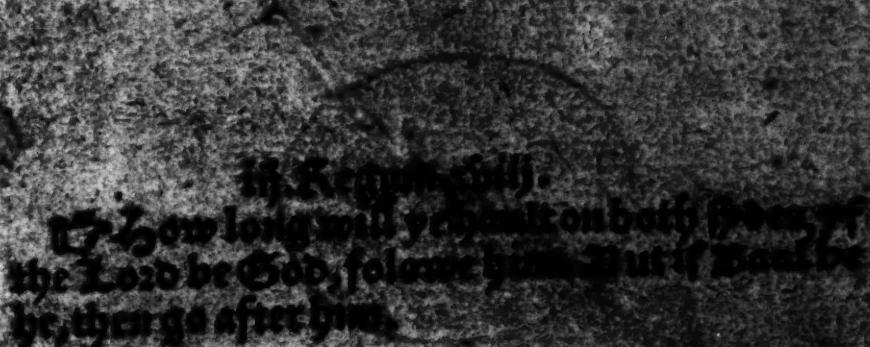


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THE BRITISH MUSEUM
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C. S.

Grace wic

eye and peare from God our curia
fringe father in the bloude of Iesus Christ, by
the communication of his holy sprit be mul-
tiplied vnto the (O Ingland) into the im-
braffing of the trew honour of God in
his word, and the forsakinge of all
Idolatrie and Hypocrisie.

oo oo oo

I calling to my remembrance (O In-
gland) thou countre of my naturall, thy
miserable present state, overwhelmed
with iniquitie, wherin veritie is exiled,
godlynesse secluded, vertue defaced, fidelite
suppreſſed, and trueth imprisoned. And on the
other syde, falſhood retayned, lyes imbraso,
impiete cheriſhed, vyce auanced, Infidelite
extolled, and vntrueth set at lybertie, wherin
trewe religiōn is altered into ſuperſticion, the
wordē of God into mens traditions, the holy
Sacraments into blaſphemous ſacrifices and
ſuperſticious Ceremonies, and the trewe wor-
ſhipping of god into execrable ydolatrie, wher-
in thy faſthful naturall natyf kyng is chaun-
ged into a ſuperſticious vnnaturall forreyne
Prince. Thy worthye Maieſtrates, Nobilitie
and Rulers, into faſt harkēd tymorous per-
ſons, ruled of other theyz inferiours. Thy vy-
gelant Biſhoppes and faſthfull Minifters,
into gretuous wolves and bloudthuſtyle mi-
therers.

A.ij.

therers.

The Epistle.

therem. And by infinite number of Gospellers and faythfull Christians, into dissembling ypoerites, and hollow harted Papistes.) I considered with my selfe what mighte be the undoubted cause of this so miserable alteration.

Psa. c viij. on. for the certaynety whereof I repayred vnto Num. 16 the woarde of God, the onelye discloser of all h. cl. ix. trueth in doutfull matters: wheras notably Prou. 28. found Sinne to be the undoubted cause of all Csa. 3. 13. these alterations, plagues, and mutacions. For Jer. 5. 30 Sinne was the cause of Isdrys expulsion out Ezecl. 23. of Paradyse, of the ouerflowinge & drowning Amo. ix. of the worlde, of the consuming of Sodome & Dani. ix. Somore with brimstone and fyre, of the often Judi. 5. 8. captyuitie and slaughter of the people of god: Gene. iij. sometyme by the Egyprians, sometyme by the Gene. viij. Madianites, Moabites, Amorites, Philistis: Ge. 13. 19. ans. Assyrians, Caldians and Babilonians, & Judi. 3. 4. the finall subuersion of Jerusalem by the Ruz. 6. II. 13. maynes. Even so is Sinne now the cause that iij. Reg. God taketh awaie the light of his word from Rom. xxv. vs. and geneth vs ouer to errour & darkenes. Mat. 24. Sinne is the cause that he hath take away our Lu. 19. 21 vertuous Kinges and Princes, and in stede of Amos. 8. them hath geuen vs ypoerites to raygne ouer Joh. xij. vs. Sinne is the cause that he hath taken away Job. 18. the hartes of our Nobilitie, Counsayl & Cap- xxxviii. taynes in makinge them fayntharted & weake: Job. 34. linges, being contented to submit theyr neckes Dani. iij. vnder the yoke of straungers. Sinne is the Esay. iij. cause that God hath taken away from his peo Levi. 26. ple, his new Preachers, vertuous Ministers, Deut. 28. and faythfull Shepeherdes, ingeuinge them ouer

The Epistle.

over into the mouthes of most couell iuuiles; rauening theses & fugitive hyckinges. Sinne is the cause that God hath sent a dasinge into the heartes of his people, to beleue lyes, & not to credyte the truthe: but to grope after vanite; thinking by playing the ypocrites, to kepe thy thinge that they shall moste certaynely forgo. Finally to conclude. Sinne is the vndoubtred cause (as testifieth the scriptures) of al plages misfortunes, ruynes, mutacions, captiuities, and destructions. And vñles thou repente in tyme (O Inglād) it wylbe the cause of thy small desolation and vtter confusion. For thou doest euē now norisshē within thee, those that shal consume thee. The Lord hath whisled for them out of a farre countrey, and they are spedelye come, euē those that shal raynate thine honour, adnichelat thyne auncient worshynes, and bring thy prayseworthy fame to ignominy and shame. Oh Sinne, how odible art thou in the sight of þ most highest, that bringest such confusion vpon them that hath so frendly imbrased thee. O Ingland, thou receyuedst amyl gest to herborowe, whē thou wastre contented that synne shoulde lodge with thee: whose loue and fredship is the wrath and enemise of God: whose payment and recompence is, captiuities, destruction and desolation: for now thy prude shalbe rewarded with pouertie, thyne abunç daunce with scarcitie, thy greedye purchasinge with dispossessing. Thy sumptuouse buylding with rassing downe, and thyne ambytion with desolation: yea the gorgiousnes of thine appa-

Jere. iiiij.
i. Keg. 28
Ezra. viii.
Job. viij.
Jere. viij.
Eze. xij.
Ezra. viij.
ij. Tess. ij.
Amos. ix.
Levi. 26.
Deut. 28.

Esa. viij.

... . 10.1
... . 11.1
... . 11.2

Esay. iij.

Esay. ii.

A. iij. tell

The Epistle.

hell shalbe tourned into ragges and sackcloth
thyne abundant delicate fare, into famyne and
hunger, and the cherisched beautye of thy La-
dies and dayntie Mistresses into wytcheda-
nes and swyneburninge. Theyz fayre layde out
yellowe lockes into baldnesse, for the tyme ap-
procheth that of force they muste forgo theyz
trinkettes of pryde, the which at the admenis-
cion of Gods word they would not abandon,
as are theyz abylluments of gold, tamdrye la-
ces, bongraces, fardingals, tablettes, ringes,
with theyz garded and brodered raynmente of
sundrye fassions, counterfeyting all nations:
and because theyz hysbandes haue vaynly sup-
ported them in the same. Theyz bloud shalbe
shed in the stretes, sayth the Lord. Esay.ij.
This shalbe the reward of Sinne thy gest (O
England) besydes the greuous Idolatry wher-
in thou now lyuest, to the vtter woundinge of
thy conscientie, agaynst thy knowledge by ys-
pocrisye: the onely meane to accellerat it bring
spedye damnation vpon thy head. For this
in. Ke.13. Sinne of ydolatry is so odious in Gods sight
Num.25 that at no tyme (as testifieth the scriptures)
hath y^e Lord leste thesame vnpunished: wher-
fore be thou most certaynly assyred of his in-
tollerable wrath and indignation, that after y^e
committing of so manye sinnes, in stede of re-
pentance doest ende in Idolatrye: yea, it is a
playne argument that thou art forsake of god,
and given ouer into reprobation, for this is y^e
faine (as witnesseth the Prophete) that cos-
monly goeth before captunitie, slaughter, pe-
stilence,

Erod.32.

in. Ke.13.

Num.25

Jer. xlivij

Ezec. vi.

The Epistle.

Silence, famyne, desolation and vnder destruktion. Oh consyder, I pray ther (O Ingland) how farre thou art alreadye strayed from the shepefold of Christ, by one lytle storme of temptation. Oh how cleane art thou blowen awaye from the port of health, by one blustering blast of a busie Bishop. Oh how is the shipppe of thy comon wealth now tossed through the vnstable fulnes of one that ruleth the helme. O how are thy faythfull Christians induced to playe the dissemblinge ypocrites, in communicatinge at vnlawfull seruices and blasphemous ydolatries, by the instigation of a fewe unlearned Papistes. Wher hast thou learned in the tyme of a storme to abandon the helme, in the tyme of warre to contracte amytie with the enemyes of thy Captayne, and in the tyme of tryall, to cloke and disseimble thy fayth? This hath not the worde of God taught thee, although thou pretende dyuers excuses for the same: but rather the loue of thy selfe, of the worlde, of thy goodes and ryches, thy landes and possessions, thy wyfe and chyldren, thy fylthy pleasures, and fleschly delites, the which al, thou thinking by thy dissimulate ypocrisie to save and preserue, thou shalte most certaynly lose and forgo, as witnesseth the verytie, saying: Whosoeuer goeth about by any fraudulent meanes to save his lyfe, he shall most certaynly lose the same: yea, euen this transitory lyfe, besyde the perpetual damnation of soule and body in the lyfe to come. For the Lord wyl reteyn no such souldiers in his Campe, as shall beare a flateringe

Luke. xv.

ij. Tim. ii.
21Math. x.
i. Pet. iii.

21Math. x.
Mar. viij
Luke. ix.

21. iiiij. ringe

ring face towardes his enemies, and associate
them selues with his aduersaries, he wyl haue
in. Re. 18 no such seruing men in his Court, as shall haue
Apoc. iii. on both sydes, beyng neyther whote nor cold,
Math. vi settinge to please two contrary maysters, God,
and Iustynnes: yea, he accompteth all those
pretensed frendes, for vter enemyes, that wyl
i. Corin. x vysite the table of deuylls, and his also: that
ii. Cor. vi sette to couple Christ with Beliall, lighte with
darkenes, righteouſnes with vnrighteouſnes,
the beleuer with an infydell, and the Temple
of god with Images. In al these thinges thou
art culpable O Inglande, through thy diſſi-
mulate ypoerſie, in declining from the trueth:
notwithſtāding thine earnest promyſe, vowe,
and conſente, to continue a faythfull Gouldi-
our, a true ſeruant, and an unſayned frend:
for who is he in thee, at this preſent (a few on-
ly excepted) that either for feare of men, or loue
of the worlde doeth not abandon the perſecu-
ted, imprifoned and eryled congregatiōn of
God, his faythful ſervantes, and ioyne him
ſelue with the company of Idolaters and maſ-
mongers hys enemyes: who is he that is not
now contented to abandon the table of þ Lord
the holy communion and Sacrament of Chi-
ſtes body and bloud, and to vnyte himſelf vñ-
to that ſacrifying bloudye auſtar of the blaſ-
phemous breddē God, the romiſſe Idol: who
is he that doeth not now with all diligēnce (in
ſteade of the lyuely water of Gods holy worde
truly preached) repayre unto the ſpiky pude-
dels of mennes ſuperſtitious doctriues, ther-
with

The Booke.

which to satisfye theyr thyrsfle & yet, who is he
now in thee, that notwithstandinge before tyme
he condempned with knowledge of conscience
all maner of Images and Idols, that doth not
now dayly repayre unto the Temples of Idol-
aters, in whose company and that before theyr
Idolles, they praye, they knele, they are bare-
headed, they lise up theyr handes, they recey-
ve holy water, and holy bread, with dnyers o-
ther exterior iestures of the bodye? And yet
(that worst is) they affirme they do not offend
in as muche (as they saye) they do it not with
the consente of theyr harte, but onely with the
outward iesture of the body, and therefore no
sime, in as much as the Lord onely requyreteth
the harte, the whiche they geue vnto hym: as
though there myghte be made a separation of
the soule and the body, in dedicatinge the one
vnto the service of God, and the other to Ido-
latrie: as though the Lord had not created the
both, in vnyting and knyting them together,
making but one man, reseruing them bothe to
immortalite: as though the Lorde God dyd
not earnestly requyre in his lawe of every one
of vs, our whole soule, harte, mynde, strength,
power and outward man: and yet they contrac-
rye to this knowledge, do make a separation,
whereas the Lord hath made so perfyte a con-
iunction. But I feare me this theyr separation
rendeth to none other ende, but to deuyde the
selues wholly from God both in soule and bo-
dy, for he wyl not haue the one without the o-
ther, neyther is he pleased with halfe of his
creatures.

Koma. p.

Gene. ii.

Deu. 6.11

Mat. 22.

Mark. 12

Luke. x.

The Epistle.

treasures. Wherefore yf he detesteth whoredom, fleeth the stewes and company of whoremongers: yf he that hateth swering, auoydeth the fellowship of blasphemers; and yf he that loueth quietnesse refrayneth the compayne of russians & quarellers. How much more oughtest thou (O deathly beloued) yf thou dydest indeede hate Idolatrye, as thou pretendest in word, to auoyde and flee the compayne of all Idolatres in the committing of theyr Idolatrye: how much more I saye oughtest thou to auoyde theyr brothell houses & stewes, theyr sinke and puddel of fylthy Idolatrye, & that not onely with the hart & mynde, but also with the body and outward iesture. For the Lord doeth not onely requyre (as wytnessesthe saynte Paul) the confydence and belefe of the harte unto iustification, but also the outwarde confession of the mouth and exteriour conuersation unto salvation. Let not the greasy flesspottes of Egypre, I meane the pleasures of this lyfe, so muche sincke into thy mynde, as for the enyoynge thereof, thou be contented to abandon the church of God in the desett, and retorne to thy fylthy puddel agayne. Set rather before thyne eyes the examples of the holyc Patriarkes, Prophetes, Apostoles, and all other godly men from the beginning, who all as necessytie requyred haue abandoned wyllingly theyr pleasures, forsaken theyr commodities, relinquished theyr natyue countreye, hazarded theyr lyues, shedde theyr bloud, and paciently endured the moste greeuous tormentes of thy gauntes

Roma. x.

Thym. xi.

h. Petr. ii

Wbre. xi.

The Epistles

committes for the testimony of the truth, rather
then they would ether in body or in mynd com-
municate with the vngodlye in any vnueth.
that why rather doest thou not practyse in this tas-
te of ging storne of temptation, the worthy exam-
ples of Daniel, Tobias, Eliezar, Sidrach, Mi-
sech, and Abednego, with dyuers others, con-
rayned in the holy scriptures: who all woulde
geue no place, (as touchinge theyr religion in
the new worshipping of God) vnto the contrac-
ty comandementes of wicked Princes. Then the
examples of Nicodemus, Joseph of Arama-
thia, and Naaman the Syrian, which seeme to
you to couler your ypoctry withall. But they
beyng rightfully wayed and truely understand-
ed, measured with the lyne of God his holy
word, shall lyttle defend your wicked attemptes,
but rather dyrectly confute the same. The which
thing to accomylsse, because I of my selfe am
utterly insufficent and vnable, and for the ten-
der loue that I beare vnto my native country,
whose saluation in Christ Jesu, I continually
wyshe for as myne owne. I haue taken vpon me
to reduce into our natyue tonge (according to
my promyse in my former translated booke) a
worthye worke that latelye happened into my
handes, no les necessarye then profitable and
no les profitable then godly for this present
tyme. The which doeth most dyrectly and in-
vincible aunswere to all maner of obiections
and wronge alleged examples that may be pro-
duced for any dissimularion in religion. Com-
piled in. iiiij. Dialoges, by the faythful seruant
of

Dani. vi.
Tobie. i.
ii. Mac. vi.
Dani. iiij.
Job. iij.
Job. xii.
4. Reg. v

The Epistles

of Jesus Christ, and excellent learned deuine, schol
Wolfgangus Musculus, for the comfort, edification,
consolation and instruction of his contrymen the more
Germaynes, then oppressed by the tyranny and
of Antechrist in his fylthy mebres. And nowe I
I dedicaute the same vnto the (O Inglat) with
the same mynde for thy singuler premonition & reli
consolation in these thy dayes of aduersytie & thou
my serue, oppressed with the lyke (or rather that
greater) Antechristian crueltye and tyranニー.
In this Boke are. iiiij. Collocutors or speakers
aptly set forth of the Author. The fyfste is na
med, Eusebius, who according to the signifi
cation of hys name occupieth the place of a
faythful Christia, alwayses persevering in the
feare of God, voyde of all dissimulation, ha
ving alwayes a trew and truelye fayth, with
out declining at any tyme fro the same, for any
thing that the deuyl, the world, or the fleshe ca
do, or ymagine. The ij. is called, Irenius, who
as his name impozeth, is all together peacea
ble, and a louer of vnyte and concorde, & ther
fore he persevereth in his accustomed maner
of lyuing, without caring for any trouble that
yseth through any alteratio of religio, wher
in he differeth from the other two, in as much
as he doeth not condemne all religion, as doth
the Mondayne, nether yet is he so variable as
is the Temporisour, but for all that he swat
ueth from the rules of a trew Christia, in that
the peace and tranquilitie of the comen welth
is more deare vnto him, then is the glorie of
God, the florishing of his word, and his own
saluation

The Epistles

ne, saluation. The iij. is named the Temporisour
ispe because of his dissimulation, who obserueth
the more the tyme, then the rules of a Christian,
my condering his owne saluation. The last is cal-
led Mondayn, that is to saye; a worldly man,
ith or an infydell, who hath neyther God, nor any
nre religion, in any reputacion. These. iij. persones
est thou shal heare speake in these Dialoges, and
her that so aptlye and decentlye, that (ys they had
ver the lyke grace in the Inglishe, as they haue in
the Frenche) thou wouldest rather iudge them
the lyuely voices of men then otherwyse. As
it is, take it in good worth, as a testimonye of
my good wyll and earnest zeale vnto my nativ-
e countreye. Trusting gentle Reader, that af-
ter thou hast diligently perused the same, and
examined it is the torchstone of Gods word,
and thyne owne conscience, thou willl searche
no more excuses to couer thy dissimilatio, and
impiete withall. For truely suche inuocated ex-
cuses are manifest argumentes of the vtter co-
empt of the sonne of God and his Kingdom,
as the Parable of those that were iuitated to
the mariage doeth notably testifise; wherfore
flee all excuses, and come vnto the banquet now
whyle thou art called, leste thou with thyne
excuses be for euer excluded, and peraduentur
never after called agayn. Wo woe those ore,
that farme, that wyfe, or anye other earthlye
pleasure, that shall stoye vs from comming to
that celestiall supper, whereas thou shalte be-
hold the sonne of god frendly imbrasing thes,
sayinge; Come thou blessed of my father, and
possesse

Mat. 22.
Luk. xiiiij

Mat. ix.
Luk. xiiiij

The Epistle.

possesse the lyfe euerlasting, make myre, and hat
reioyce, the Lord grant you to be found in the daye
numbre of those his gestes in that daye, ha-
ving on the weddung garment, & not amongst
the folishe slepinge vrgins, who, hauinge no
respect vnto the comming of the brydegrome,
were put out from the mariage, whose triuns-
phant coming I assure you is not farre of, for
the signes goyng before the same, haue alread-
dy appeared. The sonne of perdition is re-
uled, Iniquitie hath alreadye the vpperhande,
The loue of many is abated. What a noumber
is there that depart from the fayth, in gowing
hede vnto spyrytes of erroir, and deuyllish do-
ctrines of them that speake lyes through ypes-
crysye. Howe are men nowe become louers of
them selues: Couetous, boasters, proude, curs-
ed speakers, disobedient, unthankful, vngodly,
vnynde, trucebreakers, false accusers, tray-
tors, highmynded, despysers of them which
are good, gready vpon voluptuousnesse more
then the louers of God, hauing a similitude of
godlines, but haue denied the power thereof:
whose madnes is now made apparent vnto al
menne. These are the tokenes as wytnesseth the
scriptures, that shall immediatly go before his
coming, asþ blossome & leues of þ frigtree be-
fore the Somer. The which tokenes yf they haue
lately appeared, or no: I appeale to all mens
consciencies. Wherefore ye holy ones of the lord
reioyce, for the day of your redempcion draw-
eth nyghe. And in the meane tyme the Lorde
Jesus, the onely Saviour of our soules graunt
vnto

Mat. xxiiij
xxv.

Mat. 24.

Mat. xiiij

Lut. xix.

xxi.

þ. Tess. ij

1. Tim. 4.

2. Tim. iii

into every one of vs his holy spryrite, to thend
that we understandinge these thinges maye
þeyefullye beare in oure bodyes the mortifi-
cation of the L O R D S Jesus, to
thend that the lyfe of Jesus Christ
þo maye appeare in vs, his grace
and peace be
with you all.

¶
A M E N.

J. K. P.

କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା

•११३२४०५

• 33

The Tem-

porisour (that is to saye: the obseruer of tyme,
or he that chaungeth with the tyme.) Compy-
led in Latyn by the excellent Clarke Wolcan-
gus Musculus, and trāslated into Frenche by
M. Vallerain Pullain. And out of Frenche in
to Inglissh by R.P. 1555.

The fyfth Dialoge.

The persones or Colocutours are, Euse-
bius, the Temporisour, and Mondayne.

Eusebius.

I Cannot sufficietly conjecture what wyl
be the fynall ende of this so peruerse &
corrupted world. Which is so strange,
so wicked and troublesome, that a Chris-
tian man can fynde no place (no not amonge
those that haue, or seeme to haue the knowledge
of God) to rest in. Manye yeare hath it bene
argued and debated, how to knowe the veryte
from the error, the truth from the lye, and the
light from dackenes, aswell in the doctrine as
in the Ceremonies of longe tyme vsed in the
Christian church. And this contencio hath not
bene final, but hath cost much christian bloud.
The which thing finally could none otherwise
be resolved and brought to passe, then by ones-
ty cleauing vnto the holy Scriptures, in sear-
ching therin the veryte, taught unto the world
by Christ and his Apostles, and that beyng
B.i. ouer

The fyre Dialoge.

ones found out, not only reuerently to imbrace
the same, but also to forsake all erronius and
supersticious doctrynes, were they never so
olde, and so often confirmed by the vniver-
sal authoritie of the Church. The which thing
to bring to passe, dyuers excellent personages
haue not onely employed theyr pryuate studye
and labour, but also publilie without al feare
haue auanced the same, by the ayde and Au-
thoritie of the ordinary Maiestates. So that
in dyuers places all Papisticall doctryne and
supersticious seruices were vitterly abolished,
withal theyr false constitucions, which rather
semed an apyshe masking, then a holy eccllesi-
asticall ministratio. The land of Ilinayn was
also replenished with plentye of good Bokes,
compyled by sundrye excellente Clarkes, both
learnedly and godly. Yea the noumbe of By-
bles of the olde and newe Testamente were
infynite: which not onely the learned but also
the vulgare people dyd diligently reade. Eue-
ry where and in every Temple was contynual
preachinges and sermons agreing in one unite
of doctryne. There was no place in the lande
but ye shoulde haue heard songe the psalmes of
David: yea, the wysdome of God dyd crye in
the stretes. And to conclude it seemed that in
these last dayes, the trew religion and the sim-
plictie of the auncient Church (so longe tyme
defaced) was perfectly restablished and resto-
red agayne. But nowe for one lytle myste and
strome of temptation, which is sodenlye hap-
ped after so longe a caulme and fayre weþer,

dyuers

The fyfth Dialoge.

dyuers are become so afrayde that they are verily declyned and fallen backe to those supersticions before expelled. And of which nowms bre some are so reuolted, that not onely they do willinglye abandon the verite manifestlye knowē, but also persist in tearing and renting the same with theyz abhominable blasphemēs, to thende it mighte not appeare that they are turned from God, but from errour and heresye, in making theyz reuoltinge to seme no rewoultung, but rather a repentaunce and reconciliacion. The other sorte although they vse no such blasphemēs agaynst the truth, but as they haue knowē it, do repeit secretlye hyd in theyz hartes: yet neuerthelesse they do not refrayne to assisse and to be present at y execrable masse and superstitious ydolatriyes, nomore then the fyfth. And do not onely dissemble that which is in theyz hartes, but also yworste is agaynst theyz owne knowledge and conscience, they do outwardlye make a shewe of that thinge, that they do not inwardlye aproue, but detest & hate. And yet neuerthelesse in doinge hereof they do curiouslye searche the meanes to heale the secrete gnawing of theyz wounded conscience. They wryte to dyuers learned men, to knowe the certayntie, whether it be lawfull for a man that hath knowledge, to communicate and be present at the superstitious Ceremonies, or rather Papisticall blasphemēs of the vngodlye, or no: They make semblant to enquire of those thinges as though they dyd not knowe, what a man fearing God ought to do, or leane vndone.

S.ij.

But

The fyfth Dialoge.

But most of these do it not because they would
learne, but rather to thende they myghte fynde
some staye and comfort in the abusing of their
consciences. But what man is that, that is so
ignorant of God, and of all religion, that di-
rectly understandeth not, that this questiō no
thing apperteyneth vnto those that truly feare
God: neuerthelesse I wyl more dyligently fro
henceforth aduyse my selfe, how I maye dire-
ctely awnswere those that shal interrogate and
question with me hereof. **M**ondayn.

I cannot tell what deuylishe rage hath of
late occupyyed the myndes of a sort of fooles.
They do complayne of these folyes that hath
brought all the worlde in trouble, in the which
also there is so lytle certytude, that for þ space
of these. xxx. yeares they haue contended toge-
ther without any agreement, or certaynre ther-
in. And this euyll is not newe. For what tyme
hath there bene, that this superstitious conten-
cion hath not vexed and troubled the world?
Through a heape of foolissh questiōs, of God,
of the rew seruyce of God, of the truth, of the
religion, and I cannot tell what other fanta-
sies. At whom I laughe at pleasure, withoute
bynding my selfe to any maner of religion, vna-
les it be to my commoditie and profyte: and so
I synd my selfe most at rest and ease, vsing all
thinges at my pleasure, in casting a syde also-
licitude and care, that occurreth and hapneth
by the occasion of religion. But me thinkes I
see yonder my Cosyn Temporisour, who is in
myne opinion wyser, then a great manye of o-
ther

The fyfth Dialoge.

ther, in that he hath without any greate difficultie abandoned this new found religiō lately introduced. For as I remembre it is not past ix. yeares agone, that this fantastical newe opinion began to budde forth and reuyue. And then this felow was one of the fyfth that changed his opinion, accordinge as the tyme then requyred. And hetherto ther hath no euil hapned vnto him therefore, as it hath done vnto dyuers others. For he hath in euery condicion sought to lyue at his easē in pleasure, and hath wittely wounde hym selfe oute of many troubles, wherwith amongst the rest he was affliccted, and that not onely in his outward couersetacion, but also inwardly in his conscience. He hath nowe persisted and continued in this libertie that they terme (Christian) as long as it serued to his purpose and quietnes. But nowe in as much as he cannot persever therein (the tyme so altering) withoutymmyng daunger both of body and goodes: he loueth rather to folowe the thing that serueth to his commoditie, then as a bedlem to put hym selfe in daunger for so vncerteyne a hope. And therfore now he beginneth to strike his sayle, and frameth hym selfe vnto the present tyme. But herein, he se I do differ. For I do not care of any maner of religion, nor any opinions of the same, nor do not passe a straue to semble or dissemble in any maner of thinge that is. But he contrarye wyse (although vpon eurye motion he doth chaunge his opinion, accomodating himself vnto the tyme) cannot refrayne his harte from

B.ij. this

The fyfth Dialoge.

this conceyued rage, but continually (as a sort
of other fooles do) tormenteth and vexeth him
selfe therwith. And in this he is more unfortun-
ate and vnquiet, then I am: in that he cannot
all together vnborden hym selfe of these fanta-
sticall opinions, as I do. And yet neuertheles
he is more wise and prudent then the other sort,
the which (I cannot tell for what supersticion
sake) do submit and geue ouer them selues to
a thousand maner of mysteries & afflictions, lea-
ding a difficile and perilous lyfe as wel for the
selues, as theyz frendes: and fynally do fal ins
to dyuers extreame daungers. But now I wyl
call hym. Whence comest thou Temporisour?

Temporisour.

I come from the College, and from the ser-
uice of the blowers and organ players.

Mondayne,

What hast thou done there, seyng that thon
art not accustomed to haunt that place?

Temporisour.

If I had the libertie, that I had in tyme
past, I would not nowe haunt those seruices,
that my conscience so muche abhorreth: but I
am nowe constrainyd to do otherwyse, then I
have bene accustomed, yf I wyl auoyde to fal
into extreame daungers. And thus hath tyme
altered my doynges.

Mondayne.

Thou doest myselfe in myne opinion: for
what haue we to do with those strifes and con-
tencions, that are rySEN vp in our dayes, amogst
the myse vayne and ydle persons? Lette vs
obeye those that rule, and haue the euctorite to

odde

The fyfth Dialoge.

doode these thinges, and can do vnto vs good
or euyl, wel or wo. **GTemporisour.**

Then so I do, and so lyue in quietnesse as
concerning the world. But for all that, my cō-
science is wonderfully troubled.

GMondayne.

Wherfore I pray thee? **GTemporisour.**

Atest thou that? Doest not thou knowe
that those sinne greuously that do any thinge
agaynst theyz conscience? **GMondayne.**

That is nothing els but a dreame of **gTheo**
logians, which I haue oftentymes hearde be-
fore: but I praye thee, consider dyrectly what
maner of conscience thou hast.

GTemptorisour.

Be it as be maye, I sinne as often as I do
any thing agaynst the same. **GMondayne.**

I wyl not entre in disputacio with the tou-
ching the qualitie of the conscience; but I de-
maunde of thee, yf thou thinke that the Pain-
tes and Maistres that constraine thee to
go to the seruyces of the Papistes, are not mo-
ued thereunto by theyz consciences: to wytte,
to restablishe by theyz power and auctorite,
the olde accustomed Religion, that hath bene
abolished these certayne yeares:

GTemptorisour.

I wyll not denye, but that it maye be, that
some of them do it, theyz consciences mouinge
them thereunto: but it cannot be also denied,
that dyners of thē do so lyue, that it is not pos-
sible to iudge whether they haue any consci-
ence, or feare of God, or no.

G.iiiij.

GMondayne.

The fyfth Dialoge.

Mondayn.

Thou mayst not for all that doubt, but that they
they are constituted in auctoritie, and haue power
power over theyz subiectes.

Temporisour.

I do acknowledge and allowe theyz power
and auctoritie.

Mondayn.

What maner of conscience then hast thou,
that refusest to obeye the hygher powers?

Temporisour.

I do not al together refuse that, but rather
thinkē that they ought to be obeyed onely in
worldly matters, and secular causes, and not
in religion. I thinkē certainly they haue auctor-
itie in temporall regimenes, but not in mens
consciences, which are subiect vnto one onely
God.

Mondayn.

Thou abusest thy self, wherfore laye a syde
this thy foolishe and scrupelous conscience, &
defise from all care and pensyfnes of mynde,
which consumeth thy body without any occa-
sion or purpose. And know this, that the Mai-
estates haue receyued auctorite over all
thinges: they haue in this worlde all maner of
power and preminence. Art thou ignorant
of this saying: (Dimidium imperij cum Ione Cesar
habet.) Jupiter and Cesar haue the Empire de-
uided betwene them. And because thou halte
not reiecke this, as the saying of a Panym: see
Psal. lli. how the scripture confirmyth it. The heauen
is the Lordes, but as for the earth he hath ges-
wen it vnto the chyldren of men. God hath no
maner of care of these thinges that he hath com-
mitted

Psal. lli.

The fyfth Dialoge.

witted unto þ power of those that he hath or
that eyned Monarches and Gouernours of the
hauie world: to thend they may at theyz pleasure or
heyne the state of religion, as it shal semme unto
hem expedient for the better ordre and regis-
terement of theyz subiectes, and to them we muste
obeye in all thinges. Furthermore thou hast a
wyfe and chylde, ouer whom by the appoynta-
mente of God thou haste especiall charge: by
what conscience then I praye thee (seyng thou
doest so often alledge thy conscience) canst thou
abandō and forsake them, in withdrawing thy
helpe from them, whē they haue nedē of thee?
Furthermore thou hast thy neyghbours, with
whom thou art bound to lyue in peace & tran-
quilit, as yf thou wort but one bodi with them.
With what conscience canst thou then refuse
theyz honest request to remayn and dwel with
them, and do as they do? See howe thou arte
circumcuted and inclosed on every syde. Aboue
thee is the auctorite of the Maistrestrate, to who
thou knowest and cōfessest we ought to obey.
Equal by thy syde is thy wyfe, who is straigh-
ly commended unto thee of God! Underneath
thee are thy chyldren and familie, who all as-
right requyreh, cal upon thee for thy help. Yf
thou then do abondon and withdraw thy hel-
ping hand from them, hast thou not falsifyed
thy fayth, as often tymes thy preachers haue
taught thee? Next unto thee are thy neygha-
bours, to whom thou oughtest to be fyrmelye
unitid, as one membre with another. I omitte
here what thou owest of duetye unto thy self:

H.v. wherfor

The fyfth Dialoge.

wherfore then without any occasiō doest thou so much afflicte and disquiet thy self in a matter so apparant, for a lytle folyshe and scrupulous conscience sake? Golowe rather my counsayl: frame thy selfe vnto the wyl and pleasure of the Maiestrates, not onely by an outwardē simulation, as I see thou doest, but also with the inwardē mōtiō of thy harte, and leue those disputacions vnto the learned deuynes & prudēt Maiestrates: yf they thinkē mete to chaunge wylde thinges, wel, obey thou, let it suffyse thee that thou haste bene of that secte and opinion these xx. yeares. Yf they thinkē it expedient to restablishe auncient customes, and to redyfyc agayne that whiche of late hath bene tuyned, content thy selfe lykewyse: yf they make anye inhibicions, beware thou do not transgresse agaynst them: yf they commaunde any thinge, obeye the same: and by this meanes thou shalt please all men, and shalt be reputed prudente, discrete and well aduysed: & so thyne affayres and substance shal remayne in peace & tranquilitie, and shalt posseſſe the same in quietnes: for what follye is it to do that thinge by constraynte and compulsion that thou mayest do willingly, and although thou wouldest not do it, yet shalte thou be compelled.

Temporisour.

Truely thy counsayl is very pleasant and agreeable vnto the fleshe, but for all that þ hast not as yet healed the wound of my conscience. This is a good counsayl to concerue and kepe my goodes, but my conscience doeth vterlye reponge

The fyfth Dialogue.
Foz all that thou hast alle-
ged of the auctorytie of the Maiestates and
Princes, and then of my wyfe, chyldren and
neyghbours, is not according to the worde of
God, as I could sufficiently prove by dyuers
objections. But I perceyue yonder Eusebius,
who is a man truely fearing God, and loving
pure religion. I wil speake with him, we must
make a little haste, for he goeth apace, he hath
some boke in his hand, it may be that he com-
meth forthe to walke abroade to recreate hym
mynde in meditating some good thing.

M^{onday}. 130

What occasio moueth thee to go unto him,
he is a simple superstitious fooler: There is
no doubt but the boke that he hath in his hand
is a new Testament, that is to say: the doctrine
of supersticion wherewithall the worlde is
troubled.

G^{Temporisor}.

Foz all thy sayinges: I wyll go to hym.

M^{onday}.

I wyll go also, to heare what these fooles
Baldeynse together, & learne by what meane
they do thus torment they² conscience.

G^{Temporisor}.

Learest thou Eusebius? Stay a lytle, yf thy
busynes requyre not to much hast.

G^{Eusebius}.

Yonder commeth he that I haue dyuers
tymes desyred to talke withall, to proue yf I
coulde reduce him into the righte waye: but I
feare me it is but lost laboure, for he is a per-
fyte Temporisor as well in name as in facte,
suche

Eusebi-
us spea-
keth to
himselfe.

The fyfth Dialoge.

Suche a one as beleueth for a tyme, and when
temptaciō cometh, wylleth away. And more
over me thinke I see with him his Cosyn Mōs
dayn, a man alienated and deuyded from all
religion. But for as muche as he calleth me, I
wyll staye, and see what he would haue.

G Temporisour.

Whether goest thou, Eusebez?

G Eusebius.

Into the feldes to walke, to recreate my
spryte. What wilt thou haue with me?

G Temporisour.

Of longe tyme I haue purposed to come se
wysite the at thy house, to confarre with the of
this miserable ruyne of oure religion, whiche
thing troubleth my sprytes so much, that I can
rest neyther night nor daye.

G Eusebius.

If it please thee, let vs retorne then to my
house together.

G Temporisour.

I am right well contente. What wilte thou
do Mondayn?

G Mondayn.

If I wist I wold not offend you, I wold
be gladly with you at your communication.

G Temporisour.

I shalbe contented for my parte.

G Eusebius.

And I rejecte noman: much lesse then wyl
I refuse a neyghbour. And as the trueth is co-
pared vnto light, euens so is she not afayde to
byne and appere before al maner of persons.
God wylleth, that we do assemble together in
his name, schartly promyzed to be in the middes
of vs

The fyfth Dialoge.
of vs. I wyll go in before, folow ye both.

G Temporisour.

Peace be vnto this house.

G Eusebius.

And to all those that entre in. Come let vs
go in yonder. G Mondayn.

How manye bokes, and how little household
stuffer: Is there a more foole then this man?

G Eusebius.

Sitte downe at this Table.

G Temporisour.

We wyll, seyng thou biddest vs. Sit thou
downe also. G Mondayn.

I hadde leuer sit at a table furnished with
wyne, then with bokes. I see nothing here but
papers, I wold to God the rastes and myce
had eaten them all: for and these bokes were
not, we shoulde lyue in more peace in the world
then we nowe do.

G Eusebius.

Grant O Lord Jesus Christ, that we may
profite in some thing to the glory of thy name.
Now Temporisour saye what thou wyl, and
we wyll heare thee, and communicate together
frely every one according to his conscience.

G Mondayn.

Yet agayne this conscience, what dewyl im-
mented that name?

G Temporisour.

Thou knowest very well Eusebius, what
my substance is.

G Eusebius.

I know it to be very great, the Lord grant
that

go hece
forth. Mo
dayn spea
keth as it
were to
him self,
for the o
ther do
not am
sweet hi
as nothing
passinge
on this lay
where. Be
it so we
maye not
cast pean
les before
swyne. etc

The fyfth Dialoge.

that thou vse it wel, and that thou mayest possesse it, and it not thee.

GTemporisour.

Thou knowest also what a noumbre of chil
dren I haue. GLusebius.

The Lord increase them, and kepe them to
his glory. GMondayn.

O foole what hast thou to do with the glo
ry of God? Thinke of thyne owne.

GTemporisour.

I desyre eue the same withal my hart. Thou
knowest furthermore in what reputacion I am
in, with the Burgeses and Maistretes.

GMondayn.

Thou doest wel to thinke of these thinges,
beware that thou doeste not hasarde them to
much. GLusebius.

I knowe all those thinges, my frend Tem
porisour. GTemporisour.

Now am I come to this yssewe, eyther to
hasarde and forsake all together, or els to ioyne
my self with other men, in being present at the
papistical services and superstitious by dis
simulation. Wherefore I beseeche thee in the
name of God, that thou wilt tell me thyne ad
wyse, yfit be lawfull without offence of con
science to him that knoweth the veritie of the
holie scriptures, to be present at the papistical
superstitious services through the compulsiō
of his superiours? GMondayn.

What a foolishe question is this to enquire
(yfit be lawfull) when that necessary and con
straynt teacheth him, what he ought to do?

GLuse

The fyfth Dialoge.

Eusebius.

Thou mayest easelye gather myne aduyse herein, by that which thou seest me do, for I do that, that I thinkē to be the best, yf I had here in a better iudgement, truely I woulde put it in practyse. Mondayn.

If thou warr in his place thou wouldest do otherwyse. Temporisour.

I see wel what thou doest. Thou doest kepe thy selfe from coming to any of the papisticall sermyces. But that notwithstanding I desyre to know yf I may not be there without sinnes

Eusebius.

If thou myghtest so be there, eue so would I, and also all other that nowe abstayne them selues thence: for I thinkē it nomore lawefull for thee to be there, the for me. But fyrist let me understand how thou doest behaue thy self in this poynt.

Now that I do behaue my self: I do obeye the ordinances of the Maiestrates, & I come to theyz seruices according as they haue commaunded. Mondayn.

Therein thou doest not foolishly.

Eusebius.

Is it trew: Doest thou fyrist of al the thing that they commaunde thee: and then aske yf it be well done? Why dyddeſt thou not rather fyrist aske, what had bene the duetye of a man fearing God, and after thou hadſt knowē ther same, to haue putte it in practyce? Doest thou not remembre this olde sentence: fyrist determine, and then put in executiō: But thou hast done

The fyfth Dialoge.

done cleane contrarye.

¶ Mondayn.

He hath done both wysely and aduy sedly,
according to the presente necessarie; but in the
other thinge he hath done foolishly.

¶ Temporisour.

You haue sayd wel, but I was forced to do
as I dyd. ¶ Eusebius.

Wherto then serueth it to aske counsayl, yf
it be lawefull, or no, seyng thou art resolued to
do the thing that they compell thee? Consulta-
cion belongeth vnto those that are about to de-
termyne a thing, the thing beyng as yet nether
done, nor begon: beyng in theyr facultie either
to do, or vndo: those (I saye) may receyue pro-
fyte by consulting and inquiring thereof. But
seyng that thou hast lost this libertie, by thine
owne folye, I cannot perceyue to what ende st
purpose thou mouest this question, after it is
done. ¶ Mondayn.

It is without all ordre.

¶ Temporisour.

I am not putte from this lybertie, but as I
sayd before, I am forced to do that the Maies-
trates commaundeth.

¶ Eusebius.

If thou be a christian man, thou canst not
be compelled to do an vnlawfull thing.

¶ Mondayn.

This felon is out of his wyt: yf he cannot
be compelled, no man would compell him: but
they do constraine him, ergo he maye be con-
strainyd. ¶ Temporisour.

What

द्वयवान् द्विविदः ॥

*What can I not be compelled to do
by his bidding.*

All theyr commandementes hanle in condic
tion annexed therewith, to whiche, yf anye man
swell not obeye, shall he be punished.

3011 218 114 (7) - L'empereur.

It is so. ¶ **E**nsestus.
The mayst thou chuse, ether to do that they
commende, or else to endure and suffre that
which the condicione annexed thereto doeth
threaten. Thou mayst chuse then, one or other.

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318 Scyng the that thou mayst chuse according
to thy pleasure, how canst thou saye then, that
thou art constrained? There can be no compul-
sion, wheras there is election.

SECOND THOUSAND COMPOSITIONS.

I cannot desyre it: but it is dangerous to
fall into the hands of those that may oppresse
and subdue me. You feare to let goe: I do that

115213 172-26565

But it is a greater miserie to fal into the ha-
des of the lyving god, that is of power not one
by to hylle the bodye but also can the soule into
to hell frise.

These flowers are of a type of Thistles.
They grow of a species known as yet either found
only in the same time they fall the blossoms
are so small as to only contain them.

1920 China, 1920 Compositors.

C.i. 2700

The syfte Dialogue.

Thou sayest well. But I am so feble that I
am not able to endure the punishment that they
threaten me withall, yf I do not obey them.

G Eusebius.

I knowe that the spypye is readye, but the
fiefe is ware. But for all that we are not to
be excused, yf through infirmitie we do anye
thing þ greatly offendeth the Majestic of god:
we ought rather to complaine of this infirmitie,
þ to seeke meanes to excuse it conter the same.
Let vs purely confess our synne, and not seek
to hyde it, prayng the Lord continually to in-
crease and confirme our fayth. But let vs pro-
ceede further: I demand secundarely my frend
Temporisour, what thou thinkest in thy harte
wher thou art present with the papistes at their
seruices? Thou dydste aste of me ene now, yf it
be lawfull for thee to be there. But what answ-
ereth thy conscience to my question? Thou
canest not be ignorant therof.

G Temporisour.

Seynge thou asteste me of my conscience
Eusebie, I cannot denye but fyfth of al before
I wente unto the papistical seruices my con-
science dyd incessantly admonishe me that I
should not go thither. She sayde that this ac-
tresse and coniunction with the ungodlye, was
nothinge els but a manifest renouncinge of the
scripturie fawnen, and a confirmation of all sic-
persticion. She threatened me also with the
greate indignacion and wrath of almightye
G O D, yf I dyd so. And that I shoulde fall
therby into execrable blamyngesse, and other
horrible

The firste Discouer

horrible mylls. And after I had bene there,
I haue loste me of my farr, and therat the first
tyme wylt Marich, but after that certayn tyme
that I went, leffe them other - for that nowe in a
maner I fel in my conscience no repugnancie
of my goyng theret.

(*Confessio*)

O Temporisour, if thou sayest truely, then
werte thou in the syne of reprobaton, one of
the whiche thou haire wold be able to escape, if
thou doest not forthwith withdraw thy selfe
for it is a hevy burthen; the condemnation of
oure owne conscience: and it is vetye danger-
ous to myselfe and expell the fyght motions
and pycanges thereof, cum the wryte maye
so make the herte all together incensyble and
withoute all understandinge. And what re-
quyreste thou nowe Temporisour, but that I
woulde take awaye these gnattinges and paic-
tinges of thy conscience, by affyrminge that
thou mayest surelye and lawfullye go unto
theyr supersticious seruyces, so thende that
thou mayest nowe doe the same wryth a quyt
conscience, that before thou dyddeste wryth a
forowefull herte. If thou desyre to knowe
nothinge but thys, thou needeſte not to en-
quyre of me, for thou haſte a teacher in thyre
owne boſom, that is ſufficiently able to in-
ſtruce thee in that behalfe. See by thyne
proper iudgemente thou doſte the thinge that
pertayneth not unto a Christian man to do:—
and yet thou aſteſſe whether thou doſt well
or evill.

(*Confessio*)

L.ij.

G.ij.ij.

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The first dialogue

To all myne fr. I meke. Sone more greater
fooles, perfusing into troublinge thyselfes so
convinced by carnalitie and follie. Ande
gathered all together to withdrawe thyselfes
from all opinion of God and of religion; thyn
to wrap our selfes with these troubles:

Thon billestone Welsch, thou doublet my
grefe. Before I my selfe my selfe so commited my
selfe with myne bounde iudgement, and mons in
setting helpe, I fynd present death. (l. 2. 1. 50)

I am moued to wytte, to behold thy mysets
ble state, and not onely thyne, but all other oure
poore brethen, that are suppressed with such
anguishes, by the wickednes of some and by
thyrs superstition.

Yours my ferye procedeth not from the sus
picion of other, but of yourselues and myt

Leant, I pray thee these thinges, and come
to the reswe: what knowest thou yf the Lord
myll extende his mercye hereafter towardes
me: Do not repute me amongst the noumber
of those that have no more hope of salvation, I
cannot yet disperte of the grace of God. But
now (I pray thee) comiswre directly unto my
questioun and as touching that, that bordeweth
wyf consciencie, let vs omittis for a whyle.

Unto this day. To the purpse of your
comis

. Title for Eusebius.

communication together. But forasmuch as I
am come by other meane to dispute, nor to judge
but onely to heare, I saye, I leue you in your
disputation. Onely there is one thing whiche of
I wyll remoue from you. Remembred that it is
necessarie to abyse my burthen. And now I leave
you, for I haue other more greater affayres.

• boig-Eusebius. .

My frend, we wyll not repe thee frō thyne
affayres. But thou Temporisour, what wylt
thou dor

¶ Temporisour.

Seyng that this my neyghbour wil depart
I cannot with myne honesty suffre him to re-
turne home alone, but wyl go with hym, and af-
terward wyll returne agayne.

¶ Eusebius. .

I wyll tarye thy comming. But I pray thee
(yf it be possible) bring with thee thy frend I=
renius, for he is a gentyll person, and is not al=
together alienated from religion: and also the
noumbr of three is more perfecte, and more
mete for such a collation.

¶ Temporisour.

I wyll bringe hym, yf I can.

¶ Mondayn.

Pardon me Eusebie in that I do departe,
and breake the purpose of youre communicati=
on. Yf I can do you any pleasure towardes the
Maiestrates of the cytie, lette me knowe it,
and ye shall commaunde me, I wyll not sayle.
I am yours.

¶ Euse-

The first Dialogue.

¶ **T**empest. I must have you. These Tempes
wifom, come and goe quickly; leaffupper me
approching to be constrainede to knowe their
infraction. **T**empest. I will knowe agayne shortly bye.

The case of the Dialogue.

The second

Dialogue.

¶ The Collector. The Temporisour.
Treneus, and Temporisour.

¶ Temporisour.

I Was vrye full aduyfyd; wher I perceyde
Mondayn to heare oure disputation. In
mine opinion he is a very wicked man: it is
to be feared that he wyl sett all oure con-
munication unto the misfitnes. Will you
other tymt I wyl be better aduyfyd. I wyl
make spedc to cal Treneus: he is accustomed at
about this tyme of the daye communelye to be at
home. I wyl see yf he be there.

¶ Treneus.

Some body knocketh at the gate. Boys, go
open the doore. ¶ Temporisour.

What doest thou Treneus?

¶ Treneus.

Nothing, but loke here in an olde booke.

¶ Temporisour.

Forasmuch as thou hast no great busynes,
would it not please thee to accompanye me to
the house of Befoures? ¶ Treneus.

What to do?

¶ Temporisour.

To dewysse and communie together.

¶ Treneus.

Paradmenture he is not at leasure.

¶ Temporisour.

Yes, that he is. And in so doing thou wyl
C. iiiij. be

The second Dialogue.
In this first dialogue. I ffor my selfe
doe keepe with them, and not to faire
the company and communicacion of honeste.

(*T*empofispr.)

I wyll go in before to leade thee the waye,
for I am better acquainted with thys house
then thou. I am here infusebise, and here is also
Treneus. Yf there be nothinge happened since,
let us pursue our former communication.

(*I*n this dialogue. I ffor my selfe
doe keepe with them, and not to faire
the company and communicacion of honeste.)
There is some thinge happened since youre
byng here, but what therell be homethys al
wayes to pefare those thinges that concerne
our saluation, before all other matters.

(*T*reneus.) Yf there be any secrete matter betwixt you and
I wyll withdraw my selfe.

(*I*n this dialogue. I ffor my selfe
doe keepe with them, and not to faire
the company and communicacion of honeste.)
There is nothinge so secrete andingeyst vs,
but we can be commited to communicate the
same unto thee. We began not long ago to dis
pute; yf it be lawfull for a man, knowing the
wordes of God, to be present at the papistical
seruices. And this question was fyriste moued
by your friend here Tempofispr, and for thy s
cause he came hyther nowe to understande
myne aduyses herin.

Ye knowe righte well both of you, how I
haue always behaued my selfe in this variete
of religion. Seing nothinge so much as to live
in peace and quietnesse, for the mayntenance
whereof I haue contemned neither of the par
ties; but vised my selfe with indifferencye to
wardeas

The Second Dialoge.

worches them both, havinge alwayes bytys des
ire, that by some good meane these quarellers
mught be qualifid, and contencions accedid,
that so much do alienate the hertes of the faith
full, and cause the wyched and unbelivers to
mocke our christianite. And with the like good
wyl I wyl be present at this your collatio, yf
it please you. *Eusebius.*

Sythere then. I will te vs O Christ by thy
holie spryte. *Temporisour.*

Wherifit please thee Eusebie, consider dy-
ligently the matter, whereof we talked a lytell
before. *Eusebius.*

I wyl do it gladly, with this conditiō, that
ye both with me, wyl diligenty consyder this
matter, not as a thinge particularly appertey-
nunge unto one, but as a matter common to all
persones, so thende that private affection, and
felste loue, do leade vs to nothinge besyde the
truthe. And for asmuch as by this our collatio
our purpose is not to searche out a bare know-
ledge without effecte, but rather a perfect obe-
dience, such as appertaymeth to God and to
his truthe. Tell me therfore (I pray thee) Tem-
porisour, before we go any further in this mat-
ter; what reverence thou wylte heare unto the
truthe, when thou shalt be made to knowe the
same, without any contradiction? *Temporisour.*

Nota.

Wherto serueth this question? *Eusebius.*

Whereto? I wyl tell thee at ones. To thende
we would not labour in wayne, for the glorie
C.v. *of*

The Second Dialogue.

of God, and thy salvation : for wherto shall it
serve to brere thee with our wordes ? If þ
be not resolmed in thy conscience, (after thou
knowest the truthe) to frame thy lyfe according
unto the same in refusing al unlawfull thinges ?
Whereto þall we speake so manye wordes in
waynes ? And not onely in wayne, but rather to
pronoufe the iudgemente of God to fall more
grewously vpon thee, and to incense his indig-
nation agaynst the. But thou ignorant of this
Sayng of Christ : The seruauant knowyng, and
not doyng, shalbe grawously punished : & there-
fore fyre of all deternyme with thy selfe what
þou wylle do, when thou shalbe knowne, what
thing is comandement, and what thinge is in-
þibited.

¶ Temporisour.
How can I promyse any thing before hand
what I wylle do, scynge it is not in myne owne
powre, but cometh of the grace of god : I can
say then to the grace of God, and beginne as
þou desiredst me, to confyde and examyn
þis matter.

¶ Eusebius.
I do not demand (O Temporisour) what
thing thou wylle do, having knowne the truthe,
but wherto thou art presently inclyned ? I de-
mand not of the thing to come, but what the
intencion of thyne herte is nowe. It is two
thinges, to say what thou purposest to do, and
to say what thou shalt do. As touchyng thinges
to come: It behoueth him that hath a good wil
and is already inclined to godlynes, to aske the
grace of God for the performance of the same.
But wher as there is no wyl, nor determined
purpose,

The second Dialogue.

purpose, to do the thinges that are godly: it behoueth him fynche of all to desyre God to gage him a wyll to do well, who onely (as we mēte seith the Aposotle) accomplishleth and worteth in us as well the wyl, as the vede. Pretest and expreſſe therfore herre (O Temporifour) what wyl thou hast preſently, to thend that I knowinge and vnderstanding the ſame, may make in this matter accordanctly. I pray thee Temporifour, is not this my request reasonable? I reread.

I cannot denye it. For who is ſo much a beaſt that doth not well perceue the great follie & deſirith in him that is fycke, who continuallye calleth for the pheſition, and whē he bath him wyl not follow his counſayl. Temporifour.

Yet I cannot expreſſe, what I haue purpoſed to do, ſo much am I perplexid in my mind, which is as yet inclyned hether and thither, without any reſolved determinacion. God peradventure wyl ſettle my mynde to ſome good ende, after that I am aduertayfed and reſolved of the truthe; & therfore I pray the (O Eufebie) proceade unto the matter. Eufebius.

The conuincion of man's mynde is very miſerable, when that onely we knowe not what we shall do hereafter, but that leaſt is, we are ignorant of that we wyl preſentlye. But go to my frende Temporifour, for aſmuſche as thou art not able to make declaration of thy wyl, at leaſt woyes declare unto vs, what it is that they deſire, ſimilalrye þart: thou ſhalt ſynd diuers that do complayne that they cannot ſeale in their myndes no determined purpose or wyl: and

The second Dialogue

and therfore do performe hir wylle and desyre
that they maye haue suche a purposid wyll as
they do not as yett feele in thynges.

¶ Temporisout. No. 12. ap. 1491

I do most earnestly desyre a estableisshyn-
pose and wyll. But to affirme that I haue this
same all ready in my herte, I dare not. ¶ Here
¶ Temporisout. No. 13. ap. 1491

If thy desyre be suche, that thou mayst ones-
senre thy herte and mynde thorowely in that
thyng, wherin it is not as yett estableisched, þou
haſte no cause to dispayre, but rather to praye
vnto God our father, to estableishe in thy herte
this purposid to wyl well, and finally to leade
þereto the trew and perfect desyre and stuc-
kyng of godlynes by wel doing.

¶ Temporisout. No. 14. ap. 1491

I wyl diligently followe thy counsayl wher-
in I desyre thee to helpe me with thy prayere.
But I pray thee now beginne to answere my
present question.

¶ Temporisout. No. 15. ap. 1491

I wyl most Gladly satisfye thy desyres in
both. First of all it is most cridly; that there
are three maner of communication vnto religio.
The one is necessary and of necessarie. The ot-
her is indifferent and lawefull. The thrid is
neither lawefull nor indifferent, but all toges-
ther unlawefull and prohibyted. ¶ Item the first are
comprised al those thynges without the which
no man can be saued: and in this þeþtis que-
stion hath no place, to mythe, whether the thing
be lawefull or not. ¶ Temporisout. No. 16. ap. 1491

I confess the same. But what are those
þinges

The ma-
ner of co-
muni-
ca-
tions.

The second Dialogue

Thyngesthat are of necessarie necessary.

¶ Eusebius.

Thynge
necessary

The knowledgē of God y^r father, and of his sonne whom he hath sente, Jesus Christ. The trueely fayth, and the confession of the same, infaridre penitance, lawfull obedience, feare and reverence of god, invocation & prayer with faith, hope of good thinges to come, patience in persecution and affliction, trewe and perfect loue of God, and of our neyghbours, & otherlyke thinges, with out the whiche we cannot be saued. For by the communicating of these thinges, we do communicate with all the electe of God, without whose company and fellowship ther is no saluation to be hoped for.

Irenius.

Out of þ
church
ther is no
saluation

There are very fewe blisfulle that do enquire after this maner of communication. Eusebius.

So much is the world blinded. The seconde maner of communication is, as I sayd before, indifferent, tollerable, and lawfull, herein are compayned all those thinges, that are free, indifferent and lawfull. Temporisour.

What are they? Eusebius.

All those thinges that are not of them selues agaynst the woorde of grace, whiche is the gosse spell: to wyte, meate, drinke, cloathing, obseruation of dayes, and all other obseruations, by þ whiche the puritic of the christiani fayth is not violated nor defyled. To communicate in these thinges with the faythfull, yf it be free, it is also lawfull; and yf it tende to charite, it is also expedient.

Irenius.

What

The second Dialogue.

What is that, that thou sayest: if it be free,
it is also lawfull? **Eusebius.**

I sayd it meanning thereto to exclude all tynges
xamye, by the which those thinges that of the
selues are free, so do them, or to leane them vns
done (of the whiche also we have receyued no
comandement of God) are nevertheless com
manded to be done vnder the payne of deada
ly synt: whereby the consciences of the christia
ns, which ought to be free, are made captiue
and bounde to the comandementes of men.
For I affirme that those thinges haue utterly
lost theyr freedome, that otherwyse in the selues
are free, when that eyther through costume, or
lawes they are comanded to be obserued as
thinges necessary (as witnesseth the Apostle.)
Let no man (sayth he) trouble your conscience,
about meat, or drinke, or a pece of a holy day,
etc. And afterwarde (he sayth) ye are redemeed
with a great pryce, make not your selfes theret
fore the bond seruauntes of men. **Irenæus.**

Some would here reply agaynst you, that
the wordes of the Apostle to the Collosians
by you aledged, do nothinge serue to the pur
pose. In asmuche as he doeth not there speake
any thinge of the comandementes of the church
but of the comandementes of the Mysie
cal lawe: for asmuch as in his tyme somme went
about to make those comandementes nece
ssary. **Eusebius.**

This newe, that the Apostle spake nothinge
of the obseruation of the lawes: but I pray thee
consydre, yf there be anye reason, to bynde the
consciencies

The second Dialogue.

Consciencies of men by the commandementes
of Bisbops : scyng that the commandementes
of the lawe do not bynd them, which were not
establisshed by men, but by God. *G Trenens.*

I maynteyne nothing: but I have alledged
that nowe, that heretofore I haue heard of
other men, onely addyng therer unto this wende.
That those commandementes that thou cal-
leſt the Bisbopes commandementes, other me
call them the commandementes of the church,
and therfore necessarye. *G Eusebius.*

Of what church? *G Trenens.*

That inquire thou of them. *G Eusebius.*

But thou Temporisour, what is thyne opini-
on herein? *G Temporisour.*

No church of Christ hath any autorite to
commmande in the house of God, but onely to
obeye, for she is the myſte, and not myfesse. *G Trenens.*

As a myſte ſhe is ſubiecte to obey her huf-
band, who is Ihesus Christ: and yet for all that
ſhe ceaſeth not to haue auторite ouer byz chyl-
dren, to commandē them: ſo ſay our Doctors. *G Eusebius.*

I know it well enough. But I praye thee,
which be byz chyldeſ to whom ſhe may com-
mande? *G Trenens.*

I thinke, all thoſe that be Chriftians. *G Eusebius.*

Who is then, this commandinge church,
þat al chyldeſ are but the chyldeſ of the church?
I ſuppoſed that the church is ſo compyled and
and knyt together of Chriftians, as the bodye
is of

Comman-
dements
of the
Church.

Mora.

The Cat holyke church.

The second Discourse.
us, of certeyn intentioun. But they people speche
and wryte of some one churche by thys life, &
saye also that to communitie all christyn people
as byz chyldren. Tremens.

They call this churche Catholyke and Apo-
stolike. Gerasibius.

In this churche is comprenged al christyn
people. If this be the churche that they meane,
I would gladly know in what place was there
ever this catholyke and uniuersall assembly of
christyns; in the whiche was ordyned these
communitiernes, that they call the comuni-
tienches of the churche? Tremens.

It is not possible that all Christian people
could assemble together in one place. But they
saye that the Romayne churche is habled with the
spacie therof, so that all that ther be ordyned,
is intencioned if it were done by the uniuersal
lall church. Gerasibius.

They saye so: but how do they prove it?
Who hath givene the Churche of Rome thys
power? Gerasibius.

We go cleare fro our matier: let us deferre
this question of the auoritie of the churche
vnto another tyme, and returne to oure former
purpose, from the whiche we have strayed. Gerasibius.

Thou sayest wel. Let me the Temporensur,
doest thou reten and place the baptistical ser-
vices amonkest those thinges that are free, in-
different, and lawfull, or noy-

The papistes themselves do not saye, that
they

The fift & Sixt Chapter.

they are free and indifferent, this necessary: but
as for me, I do not chuse the knowledge of those I
thynged that did leare the church: but rather as
many of those that were with you. 2 Cor. 11. 2.

I will first shew a good entent. Let us
then come to the shew of the entent of communication
the which all prudently do: for bode. Where
there cometh suchall the followinge that are co-
trary to the name of God, where all false ser-
vices, superstitiones, maledicencies without
the ministracion of the wordes, invocation of dead
sayntes, and such other lyfe nonficiations.

2. Now concerning the entent of the same. I judge the
papistes to have place, vñ the which
now we are in question: wherefore tell me yf it
be lawfull by any means to participate at the
same? .

3. If you be bound to indigne these thinges
as it shal perteine you to do: althoough I can
not conceive of any man to be bound thereto. I am con-
vinced that you are not bound thereto wyl make
of this entent.

4. I comande they shal be bound: but come
on to communication. Thou as I sayd before lawfull by
any meanes. So communicate may be pacys at
lawfull franchises. Specie will not be had from
meane of this. This is the entent of the same: but
that doest thou by thy selfe? I sayd before it shall be
all conaynting to godly remembraunce all manner
of thinges that shal be full of remembraunce.

Chapter 6.

Canons.

D. i.

Iudex.

The sevēnē Dialoge.

The com- municati- on of dis- temblers

I understand that there are in maner of co-
munications: one in i[n] operio, w[or]lde affectio, &
mynd. The other is only outwardly as it were
in a certayne outward behavour; a forefarrance
as my communication is, i[n] opinion,
w[or]ll nor mynd, but only in outward forme, I
do not affirme therfore, whether everye maner of
communication be lawfull (for I have the fratre
to be al together vnlawfull,) but I require to
know yf it be lawfull to communicate by anye
meanes, understanding therby the outward so-
ciete and communication. ¶ Confessio[n].

Thinkest thou that thou doest not sene at
all, by this outward societe and conjunction to
the vngodly in their superstitio[n], because thou
dost not inwardly consent thereto? ¶ Confessio[n].

I suppose so, and therefore I will enqui-
sition thereto. ¶ Confessio[n].

Even such a man as I am, for say myne
opinion. I know from thence to come to him by his
halfe, as of one who was apprehended amongst
them in committing of vnye robb[ri]ngs, would
excuse himself before the iudge that he did not
steal, alledging that he stak[ed] with them agaynst
his herte and mynd. ¶ Confessio[n].

Thou spearest verye reuelyce and certeina-
thelike, thou communicast as wel as I that these
superstitio[n]s for me are outwardly. ¶ Confessio[n].

It is true, I may say also, that dor com-
baine my selfe in so doryng a fayre I say unto thyk
so be lawfull vnto me to be ministrall. ¶ Confessio[n].

¶ Confessio[n]. Although

THE PROPHETS

... 2015 May 17. - And by his saying be false a
different set of proofs than he had in my images,
meny of which he has not yet seen. The confirmation of
the effects will be made by the observation of tempo-
risation. I will do more experiments now, if in these
particulars satisfied, they were committed, and
uttered to no one, that of innocent blood,
would it then be possible to deny

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NOTE: BLOOMING GARDENS CONFIRMED

בְּנֵי יִשְׂרָאֵל כִּי־בְּנֵי־יִשְׂרָאֵל כִּי־בְּנֵי־יִשְׂרָאֵל

Therefore **compositions**

Because I could not be silent without shame.

Einzelhandelsgesellschaft

¶ Then canst not be without sinnes (as thou confessest thy selfe) in deyng present and affe-
fing of somwhat offend agaynst the seconde
table, and yet thou hast fyrst wch it be lawfull to cos-
muniue with those that sinnes; (not agaynst the
seconde table) beth they twelffe is, agaynst the
fyrst.

"Truth it is, that ther wile come agaynst the
fysicke throughly they for refutation, it impic
ac of their hentes, but I doo not see forasmuche i land what
as I so mote communie with them in herte as is it that
my sonnes shal only in body and outward iesture sydeth &
shal in the fysicke and felowship of consideris body this
and ther wile come agaynst me by me my self ther.

THE END OF THE FIFTH PAPER: For then I would be who ever
and always a man of God, which saw a bos-
om full of love, and nothing but the affections of God; And about
myself, and all the creatures of God, with a heart eas-

339

D. 3

સુરત પ્રદીપ

The second Dialoge.

Well then, shew meinde from al falso sermons
vpon the supererition a impiefe of the hart,
and that, which is ouerdone outwardly, is
no synne; and herin thou thinkest thy selfe to
be caufed, in as much as thou doest only com-
mitte these thinges outwardly, without having
any reputation or good opinion of the said ser-
uices, and supposeſt that thou doſt not com-
mitte Idolatrie with the Images of the dead
Saintes, (in as much as thou abhorrest them in
thy hart) although thou do outwardly crouche
and knele before them.

¶ Temporour.

¶ I think ſo in deere. ¶ To myfelfing.

Tell me then, if thou haſt lived in the tyme
of Daniel, what other counſel wouldest thou
haue gaue to the thre young men, the whiche
thou fyndeſt ſpecially to be ſportfull, ſaels yf
thou haſt bene in theyre place, were thou
not haue done, as I doeſt now? if thou wouldest
haue obeyed the kynges commandmentes, and
haue knield downe with thy reſay.

¶ I am daſt ſore ſympathis, and diuided

¶ So that I woulde not ſay in the bed, done ſo
indeſt haſt bene ſtronen so ſtrouely, that I ſay
in it ſtati.

¶ Wherefore I wouldeſt thou haue auothed thy ſaels
& thynges ſafely, the thre young men ſayd to the kyng
right weſt by ourſelfes ſayd to the kyng, refuting all
theires ſaels, and the doctyon and ſayd to the

kyng of carthage ſayd to the kyng, and ſayd
to the kyng, ¶ If I woulde ſay that they ſayd to the kyng
would ſayd to the kyng, ſayd to the kyng, ſayd to the kyng,

¶ By þis ſayd to the kyng, ſayd to the kyng, ſayd to the kyng
would the carthage ſayd to the kyng, ſayd to the kyng, ſayd to the kyng
martyrs of God, þat woulde ſaye neſſitie
¶ That is to ſay, ¶ ¶ ¶

¶ ¶ ¶

. The second Dialogue.

whereby you abandon them into danger; &
therefore it is better to confess the truth.

* Thou confessest then, that in all false seruantes
of God almighty, they do not onely sygne, that
theyre sworne through the errore of their un-
derstandinge; consente these into with their
gouernour; but will those also that by outwarde force
do communicate with them.

3. Temporisour.
3. Reconfesse thy sayings to be true in the ex-
ample of the three youngmen, which thou al-
ledgest, but not in thy dayes.

3. G. Huscibus.
3. Therefore.
3. Temporisour.

For there is no need to them to worshipe the Image of a Parson and a godlythen Prince: but one, for whom we worship (as diuers affirme) is another adoration of al creatures.

As touching that point we wyll debate the same more amplie here afterwardes in tymest generally place: whiche occasion shall better serve. But now prohibis the question is, yf that which thou doest, may red, be trusted, by that thou doest communicate at thy papistical seruantes, not with thy mynd, but with thy body onely. I haue gladly cōfas-
ted this shewing excuse, with the example of those three youngmen, to thend thou mightest perceyue that thing not to be lawefull, which thou suppos-
est to be lawefull.

3. Temporisour.
3. What am I thereto?
3. That am I thereto?
3. What am I thereto?
3. What am I thereto?

D.ij.
socer

Griffon's Dialogue.

former is not offerty, the same as former. There
cannot not in sacrifice present and communicate
at those sacrifices which show condense from them
for all the offerings there is former, because p
does not the same in sacrifice. ¶ The reason is four.

Howe can I communicate in farrily at that
thing, which alreadly triumpheth enygnist the
word of God, which is the onely true word and
foundacion of farrily.

Thou sayest trwe: for undoubtedly thou
canst not communicate in fathy at this thyng
in which thy conscience condemneth.

ST. ANDREW'S CHURCH, LONDON, ENGLAND.

J condamne it tranchy. : 3 Eusebius.

Then art thou also condemned in a speech
as that thou doest, is not of fury.

藏文大藏经

*Give me the new & fluent Not my selfe
may see thy forme.*

Sold, and read it: it is in the end of the
Chapter. *et Temporum.*

After what the Apostle saith, every man
that committeth not him self, in the things
which he followeth, for he that committeth sinne
to him selfe, is denuded of his cause, because he exceedeth
out of fayth, for without foyce it is not fayth the
same is syne. In shynge opinion, the Apostle
doth not speake here of unlawfull thinges, but
of thinges free and lawfull, whiche of indeates
which may be used with a saftey conscience. And
if any do shynge same agaynst his conscience in
that he thinketh not the facte lawfull, that per-
son condamnetteth hym self, for as muche as he can-

The fifteth Dialogue.

Beth not in fyrt. But wher seruable is our
quyfere, which is ne of iour ffrenche and Latyn
ffhinges, but of those ffhinges that are of vs
ffelfes vnd vnsafte? & no fone, in my doynges
I do not vnde me my self althowgo I do not
wardly approue my selfe poyntificall seruices.

The thiffeth. And the obiectiōn of Tempō-
ſorū is ſome what poynty and ſtronge.

S. Iulſebius.

Truth it is, byt the Apreſle ſpeaketh there
but of things lawfull and free. But for al that
conſider (I þouȝt) yf he be condenmed that
doeth a lawfull and free thing without fyrt,
because he doeth not alone the ſame, but con-
demneth it, and might for all that doe the ſame
without ſame, yf he byd alone it, and byd it
in fyrt that shall we ſay of thoſe that doe
thinges, that are of them ſelves al together un-
lawfull, which alſo they condenme? In the de-
ynges whereof they ſe haue no fyrt, for alſo much
as they do not allowe the ſame. If same deyne
that of it ſelue is good, becometh unfull the-
rough the occaſion of hym that taketh it, what
woulde poysone be to him, yf he receyued the-
ſame? So yf the medecyne euylle tolle mo-
reoyc, how much more poysone?

Tempōſorū.

I confeſſe that there is poysone in the po-
yntificall seruices: but my ſoule tomberth it not,
but my body only.

S. Iulſebius.

D. iiiij. L. viij.

Nota.

Thirteenth Dialogue.
THE THIRTEENTH DIALOGUE
concerning Temporal possessions. **St. Irenaeus.**
THESE THINGS ARE NOT TO SEED LOVEFULL AND FREE
THINGS AND NOT TO EAT THEM ONLY WITH THE
SICKNESS AND HORROR OF THE FAITH; FOR IN THE BEHALF
OF (THAT IS TO SAY;) THE FLESH, HE DOTH APPARE
THEM AND PUNISHES THEM IF THEY CONDEMN HIM.

That is true because they do condemn me
selues in these doynges: but he for the selfe
not condemn my selfe in these doynges; neither
yet condemn me sinnes. **St. Irenaeus.**

This answere sheweth that well, yf
our question were of indifferent and lawefull
things. But for all that they do seel and condic-
me thy selfe in the facte of unlawfull & prohibi-
ted things; thou art never the better thereby,
but worse a great deal; therfore that beyng
blinded with error, do not condemn them
doynges; as þe abundance they shalldy, if they
understood by the word of God, insinche as
þou knowest. **St. Irenaeus.** **Adversary.**

If I knew thys to be true that you saye: I
would never be perswaded to communicate
with them. **St. Irenaeus.**
Yet agayne I am caught without knowing
any wye to escape. The saying of the Apostle
doeth conuinc me. **St. Irenaeus.**

KOM. 14. Thou cannest not fynd a better wye to e-
scape, then to geue prayse unto the veritie, and
chaunge thyne opinio. What misleadest thou
I pray thee unto this gentall sentence: al that
is not of fayth is synne? By this sentence is not
only condemned all maner of eating without
fayth, but also generallye all that ever is done
without

The Second Stage

which he forthwith took in his hands, and said unto him, "I am
here to condemn you; and condemnation of the
physical form is given me by the Father, and I may
summon him to witness against you; and I do come
into the world of God, and the works of sinners
do testify in condemnation of the same."

Wif thou be trouwe, sache people are engaste,
Folke of England, I am foynde of you no gaste.

When I go to the sacrificall-service, I judge it a great matter to discharge my duty, if amongst I do refuse faintly or faintly am absent. I pray thee, misericordie, tell me what sense there is of this cognition.

The tragi- tacion of dissent- blers.

Pfa. Gr.

Sooth sayeth I, if thou hast foyth in thy
herte tell me, howe can the same be counseled
and hyd? Thundersafer thou that foyth is a male
thing and without facte; and therfor mayst he
so hyd in the harte, that he cannot appere out
wardly. Sayth in a fyr: it is impossible together
to hide hym as inclose her, but that she wil either
cast foyth flame or smore. The Prophete saith
and likewise the Profyle after hym: I have be-
leved and therfore have I spoken. All foyth of
the harte is not domhe, but her violence bace-
keth the barres of the mouth; for of the abuse-
daunce of the harte, the mouth spreakeþ foyth
Christ. And the Profyle affirmeth, that he be-
leueth not the harte in foyth: but to acknowle-
dge with the mouth, maketh a man foyth. Take
away the confession of the mouth, and then is
foyth dead. Wherefore take heed and beware
that thy dissimulation and communication with
the

**Math.ij
Roma. x.**

The Right Dialogue

the ministry, bowed for the world's bidding. Faith
alone in quietness joined together the visible spirit
of all the world; and Jesus was the final lesson by
which the world learned that the secret of its life could
not be sought in the world.

All 125 from the same area. Total of 7 species

And I feare the contrary. That yf I manis-
ses my fayth unto the wikkid, that then it wyl
happen vnto me, as vnto those that shew their
treasure and money vnto thynnes. And more o-
uer Christe hymselfe bethid monys wa, that
yndyng do not lese, (that is holy) vnto dogges
and ravenes, wherby I am perswaded that it
is bretter to abyde princely this treasurie of faith
then that it shalbe beindwen of the wikkid,
(who are to be captiued vnto dogges & swyne)
leste haply they do vreake thyfame vnto these
feindes, and defon me.

3 Thou art they as wide of thy fayth, as yf it
lay in the power of the wicked, to taft it away
from thee. True it is, that thewes and nob-
bles may taft away oure treasure and ryches,
but the fayth whiche is in our hartes, cannot be
imbeselled nor stollen, no; nor of the gates of

Math.15 hell. The confession of the mouth, couerthe eye
sayeth (that is my heire) toke maneroun: but
- if any other de foye, or is, noz losyours, but de-
- thy enterreynellit, it per sonetly ill. For sayd
- is of fulde a whareure, then yf it be vnde com-
- mated, it per sonetly so muche vnamur to han
- brynginge it, thou hast preserue it. So conserue
- is it not a grete folye of ther to sayd to
- syde

The Second Dialogue

hyde thy faith by dismission: saynge that
sothe floure of the churche were thou hast
alredy manifeste the same to al people. Then
teste thou that all thy myghtyours are soone
to thine amoygnente that they doe not knowe
that this synthonynesse is no elevation of thine
opinion in religion, but rather a cratoyre diffi-
culation p[er] se, and that not voluntarie, but by
violence and feare of the iustisfrates: & I bout
fearest more this thinge, then the losse of thy
faith.

¶ Temporisour.

In dayesynthesame (I telle you) I do obey the
counsayl of christ, who sayth bethore of me,
for they shal delayer you app[ar]t. He also, he
woulde as serpentes, withoute comming of þat
whiche I refred before: cast not peyne before
dogges and swyne, leaue they swede: the same
under theyr fete, and after tyngme and dr[on]g
wouldest thou. Then kneweþ þat þese thinges were
þoff of christ to his faythful flocke, to thende
þey shoulde more diligenter take heed to them
selfes. Wherefore I se not why I shoulde be re-
purchased in keping secret my vancoures my-
les, and in takinge heede to my selfe, least I fall
into the handes of the wicked.

¶ Chuskins.

I knowe well enough the saynges of christ,
which thou hast alledged for thy defencē: mis-
sing woulle my booke that we all dyd knowe
the spycyte of christ. Wilt be not tedious vnto
the Temporisour. I will declare unto thee
how thou doest abuse thy selfe in the allegatio-
n of þese scripturetes.

Treneus.

Math. 10

Math. 5.

The Great Dilemma

The dounis is comynly to go thare to
Tubber, and offe thonowis to the kyngys shal
Myselfe. **THE END.**

It shall not mede us usefull, that we shoulde so
many waies make thee, as by this assyzed that
god haſt graciously heare our fonde command-
cation: we thankſt thee for thy good wyll. And as
wel the leſſe, to thende I forget not my ſelue, I
praye thee (yf to morowe thou haue no greater
affayles) right it would please thee to geue me
leane to haue accesse vnto theſt forth come ſonges
two, to eke ouerispanacion moore yf I ſeue. And
withal my þum, I am conſcious therfore
yf it ſeme good vnto thee Temporallong to mo-
towe we wyll make in thy gardyne. And thou
I trewely ſeake them, I pray thee be there al-
ſo.

I am content.

Although I ferme nothing to further your
communication, or God willing I wyl be ther.

2010 avvocati stessi Consobie, non leggono.

Sarewell. God be with you both.

The ende of the second Dialogue

COTELLOPPE.

The Colloquy. The Temporisator.
Confabulo, and Translato in Latinus.

¶ Temporisator.

Thybaulte me temporisator to spe
thy genyne, and tayl thy conwynnes
in thytendre, and tyme mynthe. ¶

¶ Confabulo.

Methinketh thy gynne made opened, þer
aduenyd her to þe tyme of þe birth. ¶ **C**onfabulo
þis tyme. ¶ **T**emporisator. ¶ **C**onfabulo
Come inþer. ¶ **T**emperisator. Thou art from
Eusebius. ¶

Temperisator. Come inþer. ¶ **C**onfabulo
¶ **T**emporisator. Thou art from Eusebius.
þou wist alþoþ this geste of þe tyme.

Temperisator. ¶ **C**onfabulo. I thinke therfore
that thou wilst noþer from Eusebius with his
selection of fables, for he was a man desirous
of not thowen that he shoulde place them
in his fables. ¶ **T**emporisator. ¶ **C**onfabulo
¶ **T**emperisator. ¶ **C**onfabulo. ¶ **T**emperisator
This goodly man from whom all comys come, þer
he chose this place, wher he wiste, might come together.

Tis very well speide in þis place, þat
nothing be done, wherþer þy man may be of-
fended, and therfor to make þis offþe good
part, all that I have said to þe concerning
þe fables. ¶ **C**onfabulo. ¶ **T**emperisator
¶ **C**onfabulo. ¶ **T**emperisator. ¶ **C**onfabulo.

¶ Eusebius.

This.

The Author's Words

It shall not be in thine heart to say, I have seen the vision; for it shall be hidden from thy eyes.
This people doeth evil in my sight, they have forsaken me, they have turned back, they have gone after other gods, to serve them, and to bow down unto them; they have forsaken me, saith the Lord.
Therefore will I give them up to be devoured by all nations, whose land they have despoiled, and their wealth, and their honour, will I give them for a prey, and their children will I give them for a spoil, and their houses will I give them for a habitation, and their lands will I give them for a pasture, and I will not pity, saith the Lord.
Behold, I will command, and bring upon them all that I have commanded thee; and they shall know that I am the Lord, when they shall see all these things which I have done with them.
It shall not be far off, saith the Lord, when I will fulfil this promise to you, in bringing you into the land where you were slaves; for then you shall know that I am the Lord, saith the Lord.

I am content.

Although I finde nothing to further your
communion, & God willing I will be ther.
Good nighte & I will see you to morrow
Good nighte & I will see you to morrow
Good nighte & I will see you to morrow
Good nighte & I will see you to morrow

10 The end of the second Diagonal

Ecclesiasticus

Or the Wisdom of Solomon
and the Ecclesiasticus. The former is
written by the same author, and the latter

is by

Saint Iustus, Bishop of Antioch,
and the author of the former is
old

and the author of the latter is old.
The former is written by the same author
and the latter is by the same author.

Some think that the former is written by

Eusebius.

and the former is written by the same author.

Consider therefore, O reader, that
the former is written by the same author.

and the latter is written by the same author.

and the former is written by the same author.

and the former is written by the same author.

and the former is written by the same author.

and the former is written by the same author.

Eusebius.

This.

The third Dialogue.

¶ I am come to you to comfort you. To you
that are come to me for comfort, and I say to
you for me now it goeth well enough, for I see
them pleasantly disposed. But to grace (O
Gracious) that we have perfectly broken and des-
pise this question in the hope it not myne.

Compunction.

¶ Doubtless God will not let me be left in
complaint for my sins, for he is merciful. Let me trouble
him. I am sorry for my sinnes, but I know he will not come.

Griefe out.

¶ Doubtless nothing happened; but if this is so
ming, I thought I was in confusion, in delus-
sing the same with my selfe, wherefore I came the
more heavily to you. (I pray you,) pardon
me.

Compunction.

¶ You dyd well to come to me, we have
sinned before God, and before men.

Compunction.

¶ Christe, I am a sinner, and I am sorry for my
sins. I am sorry for my sinnes, for I have done
all manner of sinnes.

¶ Christe, I am a sinner, and I am sorry for my
sins. For I have done all manner of sinnes, and more
the better I do them, the more I do them. For I do
them without shame, and I do them without com-
plaint. For I do them without shame, and I do them
without complaint. For I do them without shame,
and I do them without complaint.

¶ Christe, I am a sinner, and I am sorry
for my sinnes. I am sorry for my sinnes, for I have
done all manner of sinnes, and I do them without
shame, and I do them without complaint. For I do them
without shame, and I do them without complaint.

The thynke Dyluge.

of such as shal be party to no evill, or to make
the observations of them to be remoued out of
the x. and xiij. Chapters of Exod. viiiij. 2ff.
whereas also such as shall be lawes made
therein.

I thinke it good therefore, in summing uppe
promise, that shal be made vñto vs by herdes
I have alledged those saunders well remoued
Exod. viiiij. 2ff. (Exod. viiiij. 2ff.)

I wyl fyre declare what is the substance
of the waresses of Christ, and shal saye all for
howe wyl to the purpose shal be alledged
them. Wch playng that he wyl come (as he shal
be dore) meane, all carnall, fleshly, earthly, and
bloudy thinges men to whom in his respects
penitentie, holy thinges, nomore then occurr
to hys geas. And therfore the Lord my helpe
that we do notwithstanding manifest embodiamente
the fayres of his chyldren to his people,
comfounding the same in the world, and
ministering to us. That we maye be founde
to be no peple of the world, but the elect
from the generation of the world, and to be
of the world, but not of the world (for so he shal be) they
shall be founde to be no peple of the world, and in respect
to us we shal be founde to be no peple of the world, but the elect
of the world, under the world, as remenant
of the world of God, but shal my selfe heretym
fayrelye remouinge from me remenant of the
mysteries and the other shal be. So that by
this I shal abyde as well as not, that the se
are remenant of the world, remenant of God
and remenant of godlynesse unto the world,
or that

Expositio
vpon the
passage of
S. Mat. x.
the. 7. cha.

The Mycrobiont

With manifeste damage of thyself unto
all men in the same tribe in purpose before this world
to spreading wonder in them of G. Matthew. Bishop of
Glastonbury. And before his sermons. Doest note how
well he doth acknowledge and confess. Temporalis my time
sheweth the true sense & meaning of the word
of Christ. **Temporalis** **sursum** **ad hoc**
Temporalis **ad hoc** **ad hoc**

...that we may have the benefit of their honest gifts
by which they have been led to thy purpose; and we must
consequently be glad of their presence, and greatly
increased in our numbers; and we will rejoice in the
glory of thy birth, and all these so long as we have
the ground, that the church may be gathered for
thy judgment; that thou mayst have from us such
blessings as before all judgment of sinners; that
none of us doth not thereby injure his con-
fession of the verity of that other commandment
which he receiveth, and it respects the face of man; who
saints in Christ also; when they are called before
the divine justice. But then, brethren, you
will say, may not the unrighteous, and profane, in
not only dissemble with us? thy friends will
say so.

The situation is not so clear cut in the case of the 2nd and 3rd order functions. It is not clear whether the 2nd order function is a true 2nd order function or if it is a 1st order function with a higher order derivative. The 3rd order function is also not clear cut. It is not clear whether the 3rd order function is a true 3rd order function or if it is a 2nd order function with a higher order derivative. The 4th order function is also not clear cut. It is not clear whether the 4th order function is a true 4th order function or if it is a 3rd order function with a higher order derivative.

*S. Lota.
Math. 18*

S. iug. monyledge

The Second Part

22 And I say unto you, That if two men
will come into your city, and enter into
any house, and say, Give us thy bread,
and thy wine, and thy meat, and thy
treasure; hear them not. 23 And if any man
treat thee roughly, say unto him, I beseech
thee, give us our own again.

24 And if he will not give it, go out into
the streets, and seek other houses, until
thou findest.

25 And when thou art come into a house,
say unto him, Give us our own again.

26 And if he will not give it, say unto
him, Because we are poor. For we have
no bread, no wine, no meat, no treasure.
27 And I say unto you, That if any man
will not give it, go out into the streets,
and seek other houses, until thou
findest.

28 And when thou art come into a house,
say unto him, Give us our own again.
29 And if he will not give it, say unto
him, Because we are poor. For we have
no bread, no wine, no meat, no treasure.

30 And when thou art come into a house,

31 And when thou comest into another
house, say unto him, Give us our own again.
32 And if he will not give it, say unto
him, Because we are poor. For we have
no bread, no wine, no meat, no treasure.

L.V.

we

The firste daye of Maye
the xxvij yere of kyng Richard
the viii. by the space of a houre
and a halfe I was at the shrewe
of the churche of St. Iohnnes
and presented vpon me example to leue thy^r
mystrie seruice, and comynge as yow arme
as biforn also I leue ffor and safede my fime
against thy^r contynentes. To thende therfore
as therer no man in ffor suche occasion of of-
fence, we oughte to go to thy^r seruice; vth
suche fyme as they are most playnelye infra-
ctio in the meetyng of Gods wordes, and boke as
biforn to esche by thys comynge of ffor con-
fessio as we haue done. Furthermore foloweth
thy^r thyn selues upon the fforward example
of Iudas in the Syrian. This comynge of ffor
yours, vnde were the secrete biforn of this
kyng. If it were not gretlye vnde the secrete
of ffor, I wold defray the chere to beare thyne
comynge.

This is to say that if any man offendeth
In doing any of the commandments which he commandeth,
It behoveth him to confess and to obtaine absolution
Sence between the offence that is taken and some
any iust occassione, and the offence that is greate,
whether it be tare, or not. And also (I say) whiche
of these twoe shall. The offence which is
out of compunction, or which is done by reason of the
offenderes ignorance which of it selfe is not good ac
cording to the lawe of God, and such as may be done
consequentlye by reason of his infirmities, then he be
offended

Then will the wicked gather
 themselves together to destroy the
 people & the land. And when they
 shall have gathered themselves together
 then will I command the sun to stand
 still upon the earth, & the moon
 also to stand still in the firmament
 over them, & the stars to stand
 still in their places, & the heaven
 also to stand still, that the wicked
 may not come to the judgment of offens-
 es. And I will bring you all from all
 selfes, & give you example & example in their own
 works, that they may know that I am he
 who gathereth them together. & other may gather them
 & say unto them, Come ye into the judgment
 of offences. And when they shall have
 gathered themselves together to the judgment
 of offences, & the sun shall stand still in the firmament
 over them, & the moon also, & the stars
 also, & the heaven also, & the earth also, &
 the wicked also, & the wicked & the
 envious persons also, & the
 gatherer thereof. Let them also accuse
 Christ, the Apostles, & martyrs, because they
 did not accommodate it, frame themselves, to the
 violence & wrongs of others. And finally
 because that the wicked may gather no
 offence, is it therefore lawful that the godly do
 renounce and forsake the honour of the divine
 majestie, in provoking his indignacion against
 the seluer, under this excuse of thine sin? Wherefore

Wherefore

**Temporary, temporary,
Doverwell.**

Wissenschaft

Understand the individual policy industry, and which is most effective.

Competitor's Information

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Forums, Webinars, and Other Resources

The Hypocrisie.

which he did in his time, and the first of 120
the which were all offensives to the people
where they were all given over to the service
of the Devil, and common adultery, and other
lewdness, and carnal uncleanness, and such like
by the which all degrees of people were so contam
inated, and corrupted, and brought into the way of
sure damnation, so that he durst not to report
acts of fornication among his brethren. That was
the thinge, that alwaies he had in his minde.

Thou spekest well. But let us item, that
if Christian men shal be offendes by thyne
fratres lawfull mariage, then shal they be offendes
offende the innocent, and unblameable, and
pollute hym selfe notwithstanding. And so we
wrote to deprecate him, and to saye. Thyne brother
of Christ, shal be offendes by thyne fratre
that would have hym go into the world of the
papistes at thynges superiour unto thynges, be
cause we shoulde not offend the papistes, but
ourselves shal be offendes by thynges, as it
hath bene sayde before.

Item. Temporall men shal be offendes
of others. Whereto I saye, that when I have al
ledged, that the exorcise (the which I have al
ledged) so shal be offendes, then shal he come to
this purpose. I woulde farrre haue more
thynges compasse, as touching the examples of
Iacobus, Joseph, and Esdras, and such like
examples are all degrees of men, so that now
we do communallie, by spiritual seruices,
such

230. Acte Dialogue.

Our foyre shal be by you, who not understanding mynes
entirlye, shal saye what maye to sciente byo
accuse me of my damage in this or thatise. I al-
ways called to me to minfurnace the exame-
ple of the same, for the probation of my facte.
¶ *Geffrey. Temporisour.*

¶ *Thynke nowe, if these examples be dile-
gently to yow, and comforte to the which thing
cannot be done with accomplisched; wherefore
myne aduise is, that we deferre the same unto
yowre next meetinge of collation.*

¶ *I am thererore very well contented, for I
have nowe no maner of busynes that calleth me
home, that beynge done, I wyl returme agyns-
tiden, and wherwile I will please yow.*

¶ *Saying nowe both þairt þis determinyd, I
saye, þou godes saye þat we tell me þerisbie, whe-
nþyce we comenþ þer agayne to syngþe and
ende this quarell.*

¶ *þe 23. of þe moneth of februry. ¶ *Temporisour.**

¶ *I am contented. To morowþ then, ye shall
fryste me (Goodmynge) in this place at þhourre
appointed. ¶ *Temporisour.**

¶ *The tyme, and the place, pleased me well.*

¶ *Temporisour.*

¶ *I thank yow þe boþ of your good wyl, yf es-
tert it lyc in my faynit, the occision so myne
giring, I wyl pleine vnde þe lyfe.*

CONTINUATION

I will go before you, follow me at your pleasure,
God be with you both.

1996-1997

**God keep thee my friend, Thine, mine,
folowe ther by and by.**

The end of the chapter: a Dialogue

The Confessio[n] of my S[aint] Bartholomew

as sig[ned] to this daye 25th Daye of Marche 1580
by The Collector of the Temp[or]alities
of the Church of England.

(1) Composition.

Yis the firste v[er]ie ill of my condicione, Ios-
trophe of Antiochus, and Naaman the
Samaritan, ther whiche I, and my semblan-
ties are accustomed to vse, do not bring
unto me some present consolation. I am
utterly vanquished and overcome; I know the
noway to escape. I cannot tell, howe hereafter
wardes to excuse my selfe, neither towardes
God, nor my conscience. And I doubt greatly
that ther being narrowly scanned and consider-
ed, wyllyng little service for my purpose. Soz here
before when I began to vse them for myne ex-
cuse, methought alwayes they seemed unto me
to weake, to defend this my disfumac[i]on: yet
we dyd alwayes alledge them agaynst those
that dyd reprove ourr doynges, fearing to
leave oure wickednesse uncoverted and nascid.

The custome of the fleshe. This is the custome of oure fleshe, for he can
nor abyde the reprofe of manne, although he sicke
do both freke and knowe hyz malenes, oure fleshe
ketly all possible meanes to couer the same. But
yonder me shunke I see comming both Bartholomew
and Irenius. I am happy that I dyd accom-
pany my self with them, for they are both re-
liable.

The fowrth Dialoge.

stable and gentle: and therefore I wyl not be affrayde to purse in this matter both boldly & freely. What my frendes are ye come alreadye? I came but cuen nowe bether to prepare thy place for your comminge.

T^reneus.

There needed no such diligence, for the place of it self is very commodious and pleasant.

T^emporisour.

That is truw. But herein I thought it good to shew my good wyl towardes you. But thou Eusebius, as farre as I can perceyue, y^e comest not unarmed.

Eusebius.

Not so muche as havinge about me a little knyfe, neyther doe I prepare my selfe vnto the warre, but vnto a louing and frendly collatiō.

T^emporisour.

And yet me thinkē thou art not withoute weapons for the same, for either I doe abuse my selfe, or els the boke that thou haste in thy hande, is a sworde of the spyryte.

Eusebius.

Now I understand what thou meaneſt Tēporisour, I was yesterdaie byteme armed ab the same, although as then I had not this bugget, the which I haue now brought, therby the more dyligently to examyne by the scriptures the examples of Mycodemus, Joseph, and Iuanan the Gyaian.

T^emporisour.

These weapons T^reneus, were more meter for your Bisshoppes, then those which they haue vsed of late yeres to multyfie the spe of christ.

G.i.

T^reneus.

The fourthe Discourse.

Cyprianus.

It is so, I cannot excuse theyr doynges in
that behalfe. I do often lament with my self this
miserable corruption & alteration of the eccl-
esiastical order, in beholdinge oure fleshy Bis-
shops who ought to be spirituall Pastours, to
become wolves in the stede of Shepeherdes : &
lyons and lyke vnto all other cruell kynde of
beastes, as theyr armes & badges declare the
same. And wher as they ought to be seynge
bisshoppes, they are become so thorowly blynd
that they may be better called * Episcotes, the
*Episcopes : and wheras they ought to be ca-
tholiques, they ar Cacoliques, that is to say:
cruell or evyll wolves. In stede of ecclesiastic-
call persons, they are become seuler Princes,
and Lordes, and in stede of new doctors, they
are become perfect troublers.

Cyprianus.

When we do reprehende these wyces wyth
innumerable other, through y which y church
of Christ is destroyed, the are we by those Bis-
shoppes condemned for heretikes, and iudged
to y fyre, but now hymsevleth not to bewayle
those thinges, as also we shall profyte nothing
therin: for salte ones beyng corrupted cannot
be restored to perfection agayne. The Lorde
wyll come shortly into iudgement, and reuen
with those wicked seruantes to theyr eternoal
damnacion.

¶ Temporisour.

Let vs refaire those people vnto the iudg-
ment.

Episcoti,
is as much
to saye as
obscured
it darrned
* Episco-
pi is as
much to
saye as spe-
culatinge
& scryng
Bisshopps.

Matt. v.

The foworth Dialoge.

mente of God: and yf it please thee, Eusebie,
I praye declare to what ende these examples
of Nicodemus, Joseph, and Lazarus the Gy-
rian tende vnto: the whiche, not onely I my self
but also all most all other doe alledge for their
excuse, namelyc those that for feare of punissh-
mente of the hygget powers doe go vnto the
papisticall seruices.

Eusebius.

I am right well content. But declare fyfte
of al, howe you do alledge these examples for
your purpose and profyte.

Temporisour.

Wheras for feare of the wicked, we dissem-
ble our opinion touchinge the papisticall reli-
gion, in communicating with them at the same:
we thinke we may lawfully doe it, and oughte
not therof to be reprehended as of an unlaw-
full fact : seyng that it is manyst that the life
hath bene done by dyuerse godlye men before
vs, as witnesseth the Scriptures, who as we John. iii.
rede, were neyther reproued nor condemned
therfore. Nicodemus was not ignorant of Christ
truthe, and he loued very well Jesus Christ,
who also had him in good reputacion, and yet
all this notwithstanding, he fearing the Jewes
dyd dissemble these thinges, neyther dyd he
withdrawe him selfe from the company of the
enemies of christ. The lyke thing is mencioned
of Joseph of Aramatelia, who as sayth the scrip-
tures was a secret disciple of Jesus Christ, &
for feare of the Jewes, amongest who he liued.
It is lykewyse spesifyed of Lazarus the Gyr-
ian.

¶.v.

That

John. xix.

Nicodemus.

John. xix.
Joseph.

The fourth Dialogue.

a. Reg. 5.
Naaman

That the Prophet Elienus dyd graunde hym
leave, that he beyng in the Temple of Remmo
before strunge Goddes, for the assistance of
his Kyng, to knele downe, notwithstanding
by an excellent myracle, he was lately come to
the knowledge of one only trwe God : yf these
men myghte then lyue so withoute offence, I
would gladly vnderstand from thee, wherfore
theyz examples, doeth nothing helpe our mat-
ter: They kept theyz fayth secrete in their hart,
and outwardlye dyd communicate with those
whō they knew to be aduersaries to the truth.
They dyd thei in al thinges like as we do now:
I meane, I and my semblables. Yf this dissi-
mulatio (as thou callest it) did not hinder their
saluation, wherfore then is it damnable vni-
versal God changed, in condeming now, the
thing that he before suffred in his children: I
thinke it not to be trewe. For euen as he is al-
wayes one, and immutable, euen so cannot his
determinacion change more at one tym, then
at another.

Ireneus.

Thou reasonest strongly, Temporisour.

Eusebius.

Thou thinkest so: but haue a lyttle pacience
and thou shalt iudge otherwys.

Temporisour.

Myne arguments are suche Eusebie, as
dyuers doo thinke them very stronge.

Eusebius.

Because thys thy example semeth unto the
prouerfull Heretike, wherefore do ye geardelye use
these

The fourth Dialogue.

brace them, and desir meane that they might be
fyyne and stronge, then that we thinke them so
unide. Soo ther I am greatly abusid, or else
we do wittingly deceyue your selues. But nowe
let vs come to youre argumentes, and to begin
withall, I do admonishe you of one thing: that
is, that all those that use to alledge these argu-
mētes for theyz excuse, are not in onelyt state
and condicōn, although they do acknowledge
thesame truthe that we doe. With the herte ye
love the gospel of God, but outwardly ye com-
municate with the papistes: hytherto ye agree
together, but on the other syde there is a diffe-
rence, for some of you haue publykely renoun-
ced the papisme, and haue these certayne yeres
freely approued the doctrine of the Gospel, as
I, and other haue done. But nowe temptacion
beyng come, they leue the euāgelike churches
and retorne to the papisme and papistrye, to
hynde they may lyue the more without daun-
ger in this world: and thou art Temporisour,
one of this company. The other sort, although
in theyz herte they acknowledge the truthe, yet
dyd they never publykely confess the same nor
maynteyne it, neyther yet renounced the exte-
riour communication with the papistes, but
styll perseruer in the same hytherto, of whiche
sorte there is in the world no small noumber: it
namely in this lād of Almany. Who is he that
doeth not now perceyue the great difference
is betwix these two sortes of people, and that
to no purpose, they doe both alledge for them
selues the examples of Abrahēm, Joseph,

S.ij.

Inglaund
cannot
pleat this
excuse.

The fourthe Dialogue.

And I Iordan the Syrian. And syfrie, no som
chinge thee, Temporisour, and those that are
lyfe unto thee: who haue presentely forsake the
**The twe
Image of
England.** new religion, & which ye haue publickely mayne
taigned, and are nowe renouled & turned back
warde unto the same myre and puddle, frō the
whiche sometyme ye were yscewed out, & delys
uered. Trulye these exāples of Nicodemus &
of the other two, do nothing serue for your ex
cuse, nether do ye in any respecte imitate theyr
doynges. For yf these exāples might serue for
the defensē of any dissimulacion, yet shoulde it
not serue for your syde: but rather for the of
other party. Who, as they did never publickely
professe the gospell, so can they not be accused
of any renouling or renouncing in that behalfe.
The thing is apparent & without contradiction.
So whē as Nicodemus & Joseph dyd dissem
ble theyr fayth for feare of y^e Jewes, they were
but newly come vnto this doctrine, hauing the
same onely inwardly intred in theyr hertes,
without ether as yet forsaikinge the moeisine,
or els publickely ioyning theselent to the fayth
ful congregaciō of Christ. Whatlyfe thing fand
they nowe here in the example of these two me
wherby thei may iustly excuse their doynges:
those (I saye) that of late dyd publickely re
mouche the Gospell and are nowe renouled
from the same, in tourninge to the papisticall
supersticions, as dogges vnto theyr master.
And that whiche I haue spaken of Nicodemus
and Joseph maye also be veryfyde of Iordan
the Syrian. Who beinge a Christiane
merryly

The fourth Dialogue.

newly come unto the knowledge of God, with
out ever beyng admitted unto the societe of the
people of God, and theri religion: yea, he was
al together new and younge in his fayth and
in the knowledge of god, who had healed him.
Consyde now I praye you, how much thy
his example serveth to couer the facte of oure
dissimbling Christians: who not onely for the
space of many yeares haue bene perfectly in-
structed in the truthe, by sincere doctrine, but
also myted and knytte unto the same by holyc
Sacramentes purely mynistrerd: Is ther any
apperaunce or lykelyhode herein?

Greneus.

As farre as I perceyue by thy communica-
cion, they defende them selues very poorely.

Temporisour.

I harken, and understande all.

Eusebius.

I pray thee my frend Temporisour, tel me by
thi coscience. In the beginning whē thou didst
tourne frō the papisme, dy'dst thou never call
to thy remembraunce these examples? I werte
thou not then as ingenious and wyttie to sone
figgleames together to couer thy self, as thou
art nowe? And wherefore? for (thou sayest) it
was not then nedefull: for the reuoltinge frō
the papisme, required no such defence and co-
meringe. But nowe yf ye mighte retourne at-
tayne to the papisme withoute synne by out-
warde communicacion, contentynge your
selfes to beleue onelye mythe the harte, ye
mighthe more iustlye haue remayned in the

S. iiiij. papisme

The fourth Dialogue.

A greate papistis truhoune forsaing the same, in refus-
cōdēnaciōning your fayth secretly in your hatt, and as-
to al the þ wellmighty ye haue defendēd then yowre di-
haue refu mulatiō by these examples, as ye do now. Who
sed þ papi compelled you to forsafe your auncient religi-
ſme, and now ioine the ſelues ther unto agayne.
Truely the feare wherewith preſentlye ye
are affromed, doth moue ye moe to retouche a-
gayne to the ſuperſticions ones forſaken, then
dyd at the firſt, the charitie and deſyre of miſ-
moue you to come to the truthe: in aſmuſche aſ-
againſt your conſcience ye are nowe declyned
agayne to your former communicacion, of ſu-
perſticions and falſe ſeruices.

Temporifour.

Those then are not culپable, that haue not
as yet forſaken the outward ſociete and felow-
ſhip of the papiftes, although they haue under-
ſtanding of the truthe, but do perſuer ſtill in
this communicacion, the which notwithstanding
they do not allow in theyz hartes.

Eusebins.

I ſaye not ſo Temporifour: But rather by
this communicacion do labore to admoniſſe
you, how unaptly ye do applye to your behoſe
Ingliffe diſſem- these examples of Mycodemus and Joseph,
blers as touchig the Mycodemites herin they diſ-
fer from you, that although they be not woyde
not iuſtly of ſinne, yet (I ſuppoſe,) that they doe not
alledge þ synne ſo greuously as ye doe. Wherfore to the
example of ende ye may more playnely perceyue that your
Mycode- facte canoſt be excuſed by theſe examples. I wil
nus for leave you, and examyne the cauſe of thoſe that
theyz ex- more iuſtly may be cauſed Mycodemites, then
cuſe. you.

The fowrth Dialogue.

you. Who, yf they cannot be excused by these examples, as it shall notably appere: then may we easly deserne and judge how litle thyfame serveth for your defence. So yf theyr doynges be damnable, it can synde none excuse by these examples; there is no man so vnyde of understandynge that doeth not caselye perceyue, that much lesse is your facte excusabla, and cannot be compared to the examples of Nicodemus, Joseph, and Laaman the Sirian.

¶ Tempozoun.

I perceyue well to what ende thou pretenthdest Eusebie. Thou shal do me great pleasure to examine this matter narrowly.

¶ Eusebius.

Let vs fyrt consyder the doynges of Nicodemus and Joseph. In these examples there is somethinge to be reprehended, somethinge to be excused, and somethinge to be praysed and commended. This thinge is to be reprehended, that they fearing the Jewes, more tht God, durst not confess the truthe whiche they dyd know, and durst not joyne them selues to Christ amōgest his faythal flocke, but hidyn almost theyr fayth, dyd yet communicate with the enemies of Christ. Confessest þ this poynt Tempozoun?

Whereto
tende the
examples
of Nicos-
demus &
Joseph.

¶ Tempozoun.

Yea: procede.

¶ Eusebius.

This thinge in their doynges was excusable: that the seruices wherat they dyd committate were not the ordinances of men, but of

S. v. god

The fourth Dialoge.

God, and therfore not vitterly to be dispysed
at thinges odious and superstitious, and all
though the tyme dyd approche wherin they
should be abolished: yet, as then it was not ma-
nifested it openly knowē, but remayned so obs-
cured it hyd, that many yeras after the reue-
laciō of the gospel, the multitude of the fayth-
full in Ierusalem were yet deteyned under these
legall obseruacions, as it playnely appereþ
in the boke of the Actes the xi. Chap. Thou a-
greeſt to these thinges also Temporisour.
Temporisour.

I cannot gayne saye it.

¶ Eusebius.

Syrſt of al then, this thing in thē was wor-
thy prayſe, for that in theyr hertes they dyd ap-
prove and allowe the veritie, which other prie-
ters dyd impunge and condemne; furthermore
also for that they dyd not consent and agre ſo
the Phariseis in theyr Sinagoges, consulting
agaynst Christ, but dyd withstande theyr de-
terminacions to the vttermoſt of theyr powers.
As S. Luke iuracioneth of Joseph of Aramia
this in his. xxiiij. Chap. and S. John of Nicaea
Dennis in his. viij. Chapter. Thysdely when as
the maiestie and glorie of the gospell of God,
ſemed to the outward appearance to be vter-
ly subdued and overthowen: to wyt, whē as
Christ was crucified ſt dead, ſt his Aþoſtles,
the one having betrayed him, the other denied
him, and the reſt forſaken him, al this not with-
ſtanding, these worthy persons ſhouſt any mea-
ſure of diſſimilaciō did thē boldly declare both

The foworth Dialoge.

to Pilate, & to the highe Prestes & Pharisces,
theyz sayth it confidence in him whō they had
crucifyd by the beggynge of his body, & buryng
inge the same so honorablye as was possible,
Canst thou impunge, or baste thou any thinge
so replye against these thinges, Temporisour
Temporisour.

Nothing at all. But do me mylre greatlye,
where about thou goest?

Irenus.

That is easye to be perceyued.

Eusebius.

Looken, and I wyl tel thee whether I pre-
tende: we haue perused and confydered what
it is of the example of Nicodemus & Joseph,
wherby dyners thinke to couer y dissimulacio
of theyr religion, whō we wyl call Nicodemi-
fites, because it shall not mede often to vse anye
circumlocucion. This example conteyneth thre
thinges. The first is, reprehensible, the second
excusable, and the thyrd commendable. Now
I demand of thee Temporisour, which of these
thinkest thou, that a man fearing God, oughte
to folow? **T**emporisour.

Nicodes
mistes.

The answere is ready: to wyte, the thyrd,
the whiche every christia[n] harte acknowledgeth
to be onely commendable, both before God &
man. **E**usebius.

Thou answeref well. For to this end ser-
meth all examples, namelye, to styrre vp in vs a
certayne imitation and folowing. But we may
not imitate and folowe these thinges that ne-
ther are of them selues, nor yet cannot bee
in vs

The fourth Dialoge.

is no commendable and praysse worthy. And therefore it behoueth vs to vse a great discrecio
in folowing the examples of Sayntes, so de-
serue betwene the doynges that are commen-
dable, and those that are vyciouſe & culpables
havinge mede of pardon by the grace and me-
ry of God in Iesu Christ. For it were a prepos-
terous & petnicious iuitacio that a publicame-
tional alledge for his excuse the example of S.
Mattheu: or an adulterer, the example of Da-
uid: a renouler and denier of the truthe, the ex-
ample of S. Peter: or a dronkarde the dronkar-
des of Zloah, for to couer theyz synnes by the
examples and dedes of the Sayntes. Why rather
doe they not folowe the conversion of S.
Mattheu, the greare penitance of David and
Peter, the sobrietie of Zloah? But let vs se what
thing the Nicodemites do folowe in the ex-
ample of Nicodemus, and for what purpose they
doe alledge the same. Truly they doe it for noth-
ing els, but thereby to excuse theyz facte: but
that thing nedeth no excuse, that deserueth no
blame, but is worthy prayse: as when they doe
receyue into theyz hartes, with them, the veri-
tie of Christe, the whiche the Princes of thyz
world do so extremely persecute, and do not by
any meanes agree and consent with them to Sub-
due & suppreſſe theſame. But herein they pre-
tend theyz excuse, in that they fearing me more
then God, do not vnitie and ioynē them ſelues
publily to the truthe, according to theyz faith
and knowledge, in renouncing and forſaking
the papisticall ſervyces, whiche they conderne
in theyz

The fowrth Dialogue.

In thy^r hartes: but by a wicked dissimulation do communicate at the same agaynst they^r consciēces. And for to excuse this they^r simulatiō, they do alledge the examples of Zicodemus & Joseph, not in that thinge, that they dyd woorke thy^r promise, but in that thing, wherin they synged: namely in they^r dissimulatiō and feare of man. As yf the synnes of the Saintes, myghte serue to excuse oures. Understantest thou^r position?

G^t Temporisour.

Yea.

G^t Eusebius.

Agrest thou also there vnto?

G^t Temporisour.

Truely I do not allowe those, that doe rather alledge for examples the thing that is wicked, then that which is commendable: but for all that I thinke it cannot be denied, but that we may excuse the infirmitie of our fayth, by the infirmitie of the Saintes, without being iudged and condemned for wicked, more thē they: or as people having renouced the knowē veritie, because we dare not publykelye confess the same.

G^t Eusebius.

Thou acknowledgest and confessest the infirmitie offayth that resteth in the Zicoder mistes: but now is it mete & convenient I pray thee, that weakeinges, do alledge the infirmitie of the Saintes, therby to excuse they^r synne & infirmitie: so rather ought they not to accuse them selues, and with plentie of teares and all humilitie to have recourse vnto the throne of grace.

The fourthe Dialoge.
grace, thereby to obtaine remission of theyz
synnes, and confirmation of sayth:

Temporisour.

Thy reason is stroge, Eusebie, I cannot re-
sponde agaynst it. ¶ Irene.

Truely Eusebie, I do not heare these thinges
unwillingly. ¶ Eusebie.

Lette vs consyder furthermore thys one
thing: that Nicodemus and Joseph dyd com-
municate at the seruyces and ceremonies of
lawe, according vnto the commandement of
God: in the whiche seruyces there was no im-
piete, superstitiōne nor falsyte: but the Nicode-
mistes of our tyme, do communicate at the pa-
pistrye, beyng full of the false seruyces of the
sayntes departed, of Almigelles and of Jools,
with an infinite noumbre of other superstici-
ōnes, that dayly prouoke vnto wrath the longe
pacience and benignitie of almighty GOD.
Wherefore I praye thee Temporisour, what
agreement is there shiftest thou, betwene the
doynges of Nicodemus and Joseph, & our
counterfeyte Nicode mistes?

Temporisour.

In myne opiniō, none at all, for I perceue
now wel ynoch, the greate difference that is
betwene them. But for all that diversē men,
(therby the better to couer theyz fact) do apply
the thing that is worthye reprehension in the
papistical seruices vnto a good use, sayinge:
the principall effecte thereof is directed vnto
God, and to his sonne Christe. And althoough
therre be dyuers humayne intencions to much
supersticione.

The fourth Dialogue.

superstitiousli added thereunto, yet for al that
the true and perfect service remayneth whole
and sound.

¶[¶] Eusebius.

Howe maye that be?

¶[¶] Tempisour.

Paraduentre, Irenius can tell thee better
thē I: for I never had them as yet in such esti-
macion as I thought them worthy, to be com-
mended to memorie.

¶[¶] Irenius.

Asmuch as I can remembre, I wyl respe.
Fyrst of al they saye, and affyrmē that the pa-
pisticall baptisme maye be supported as it is
ministred, because that the substance of the
same: to wyte, the wordē and the water remay-
neth, notwithstandinge the supersticions an-
nexing thereto of oyle, spittle, creame, salve,
candle, crysome, and exorcysme: not withstan-
ding also the latyne interrogations after the
symbolē of the 2 apostles, and the ignorant
awsweres of the witnessē or godfathers there
present in the behalfe of the chylde, beyng all
together done in a foreyne language not un-
derstanded of the affystaunces. As touchinge
the Massē, they saye that they maye go therto
winto without synne, for although it be reple-
nished with diuerse supersticious ceremonies
inuented by the bishops: yet notwithstandinge
it doth styl retayne the principall effecte of the
infrunction of Christ: to wyte, the Sacrement
of the bodye and bloude of the Lord. As con-
cerning Idols, they awswere, þt they passe not
of the

¶[¶] Of þ pa-
pisticall
baptisme

the massē

¶[¶] Of ydols

Offens-
ginge.

The fourth Dialoge.

of the Images of wood, of stone, of golde, nor
of siluer. The which they knowe well ynowgh,
by the worde of God, ought not to be worshipped:
neither are they set vp, to be serued & hon-
oured, but onely to helpe the memorie, to the
ende that the loue and ignorant people maye
be prouoked by the remembrance of the sayntes,
to imitate theyz liues. As touching their cha-
unting and singing, they lytle passe and regarde,
wherfore or to what end the papistes do sing;
for they in the meane tyme do pray vnto God,
according to theyz sayth in commending them
selues vnto him. This is almost the effect of al
that ene thy alledge for theyz excuse.

C^o Eusebius.

If it were not for the present question that
I haue to answeare, I would Ireneus examine
those theyz particular excuses, and proue ma-
nifestly, that they in so doyng, doe synne more
griuously then any other. But thou Tempori-
sour, knowest thou not that these theyz excuses
are most detestable and wicked?

C^o Temporisour.

I confess. I know the same to be most true.

C^o Eusebius.

Another tyme, the lyke occasion being my-
misted, I wyll declare my iudgemente in that
cessari for behalfe. In the meane tyme consider a lytle this
vs to one thinge. These fooles passe nothenge at all
knowe ~~to~~ with what Church they do communicate, nev-
what chur~~ch~~ ther with what Prelates, and Prestes they do
che we do associate them selues, at theyz deuyne seruices
communi~~cate~~. They thynke it sufficient to retayne ~~the~~ substance
thereof.

The fourth Dialogue. 5

thereof, although the apperances conuict
thereto be manifestly wicked. Soz whiche to
seuen all theyz ceremonies in theyz Temple,
but onelie to seduce theyz auditors, in makinge
them lyke unto them selfes: to myrie, Simoniac-
ques, fornicatiounes, yolebellies, straffers, and
slaughterne of þ poore Peple of Christ, being
condemned by theyz owne brether, that whos
soule deareth the masse of such a one, be com-
mitted most abominable and gretous ydo-
latrie, nether do they possye any thing at all of þ
which is spoulen by the mouth of the prophete.

I have hated the congregacion of the vngod-
ly: & therewyll I sythe bothe with the synys:
ked. But let vs leave them there, and retorne
to our matter. I praye therfore Tempozin for
me, as this example of Zaramonius & Iose-
phus sufficiently examined, to be fyrst shewynge
to know any other thing thereto.

G. Tempozin.

Yemonie, for this paxent.

G. Eusebion.

Let us come now agen to the example of
Zaramon the Syrian.

Zaramon

G. Tempozin.

We think our selues to haue herein a great
saye.

G. Eusebion.

Let us confider now, whiche is farrre as
any thing for your purpose, or no. Let vs se the
severall which is shewen in þ example of the Ringers
þe. v. Chappell. This example is also pertayning
þe. v. Chappell. In þe. v. Chappell. And þe. v. Chappell.

þe. v. Chappell.

The fourth Dialogue.

reprehensible; it is commendable, in that he doth not attribute y^e power of his myracious healing of his leprosy, neither unto the water, ne-
ther unto Elisens: but unto the onely God of Israel. And furthermore he dyd unmediatlye
acknowledege and confess, that ther was none
other God, but the God of Israel: by this con-
fession reprobming all other Goddes, as wayne
and false. And thyrdly in that he protested and
purposed to do no more sacrifice unto none o-
ther Goddes, but onely unto the Lord, in his
terly renouncing the superstitious seruyces of
all strange goddes, the whiche he had serued in
tyme past, in asmuch as he was the fully per-
swaded, i^t they were no Goddes, but i^t worke
of mens hades. These are his doynges, where
in he is to be commended & praysed, beside that
he dyd not shewe hym selfe ingrate & unthar-
full towardes the Prophete. This is excusabile
in his fact, in that he required to haue the but
then of two mylles, of the earth of Israel, for
to make an auiter, vno the whiche he myghte sac-
rifice unto the god of Israel. God truly hath
no regarde vnto those thinges. But in asmuch
as in that tyme the people serued God by out-
warde sacrificyes, this good man haue not
howe to shewe forth his fayth and newe reli-
gion of his harte, then by doing so as he saw
it requyfyte amongesthe the Israelites. But
this is reprehensible, that he having acknow-
ledged and confessed onely the one GOD,
dyd not forthwith withdrawe hym selfe, from
the countre and seruice of his King and may-
ster: but (conayning sy. in his cōfesse) dyd his
accusacion

Understa-
de this so
farre, as
that he

The fourtyneth Chapter.

accustomed to seruice towardes the syng : yet, could not
and that name lyne in the Temple : where he dwel and
strange Goddes were worshipped, the whiche serue hym
above all other thinge he oughte to have deseruered, with
tested and abhorred , consideringe bys foy
mer protestacion and promyse . This faulte al
so he hym selfe acknowledg'd and confessid
in bys facie . For marke what he said unto the
Prophete . There is one thing, for the whiche I
desyre ther to praye the L O R D I C for thy
seruaunte , that when my mayster goeth into
the Temple of Remmon for to worshippe, and
he leauinge upon myne arme , yf I doe woor
shippe also, that the L O R D I C wylle be met
cyfull unto his seruant, because of this thing .
These wordes declare evydenciate, that he dyd
knowe, that he coulde not without offence,
from thence for the boone bys frere in the Tem
ple of Remmon: no , nor for the seruice of the
Kyng he mayster, in as muche as he had pro
tested before to worshippe none other , but
the one onely true G O D of Israel : and therre
fore he desyred the Prophete , that he woulde
praye to God for him . He did not as then the
knowle purpose and determinac[i]on with hym selfe
to doe so: that is, to worshippe in the Temple, **Notes**
but fearing ; leauing he shoulde not be sufficer
to exempte hym selfe from bys office, he sayd
not , I wyl woorshippe : but, yf I doe woor
shippe in the Temple of Remmon, that is to
saye : yf I cannot relinquish and forsake
myne office . Also I understand thy seruice
of bys to bee in iudicacion and fulfiffacion

B. P.

that

The fourthe Dialoge

son Clues that he wiste towardes the Kyng, and makte say
Cna lwo spce that he purposed to doe unto straunge
wld vndr Goddes; whiche thing is easpe to be understande
by the circumstaunce of the text, for he did
not saye absolutely, yef I do worshipe in the Temp
ple of Remmon; but, when that my Lorde the
Kyng doeth ente for to worship, etc. The word
freth properly, to inclyne and bowe the knee.
This good fyfthful man had now no desyre to
worship any more the God Remmon, but for
asmuche as he knew that it was not sufficient
to abyayne onelye from the worshippinge of
straunge Goddes in his harte, oncliss he dyd
also abyayne from all outwards appearance
of adoration; therfore he askeþ pardon of the
same, prayng that the Lord should dispence
with him in his facte. These thinges are so ma
ifest in this historie, that every one that rea
deth it, doeth forthwith perceyue it, excepte it
be the vicio demisies. Now I pray thee, Lem
porisour, what thing is there herein that maye
serve for thy defensice, and other thy felawes?

This thing truely maketh for vs, in that, al
though he did acknowledge the new God, yet
metherless, he fearing to offend his Kyng,
dyd accordinge to his accustomed maner, (all
though it were nowe agaynste his wyll) wor
shipe in the Temple of Remmon in assyning al
vulnurfull seruices.

¶ Eusebius.
But that is not enoughyn shewen whether
he dyd

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be dyd so, as no. for he sayd yf y^e do shipp in
Example of remission. And yet per conclude that
he dyd as wel worship after his conversion as
he dyd before: what maner of consequence is
this? (because he sayd yf I do most shipp) thereby
to conclude that he dyd worshipe none. I admitt
he dyd worshipp; yet were it but a frise repeale
reprehensible: the which, as I haue declared before,
ye ought not to tolde any example of any re-
prehensible facte of any Symone, to imitate
follow the same. And yf ye wyl all gates be the
gates of the chine that is reprehensible, at
least maye ioyne this also thereto. (pray ye
the Lord to pardon youre dissimulation,) but
ye cannot doe that; onelesse firste of all ye con-
fesse the faulte, and then saye vnde the stye in
repenitance: but thin laste plentyness wch. woulde
greatly to offe pardo; for ye your selfes know
that ye oughte not to hope for pardon of anye
fyne, wch. woulde repente the same, and yf ye
dyd unfaynedly reprint it then woulde ye under-
woulde your felnes to leue it.
two: sinnes of contumysoun: nidlenesoun
3d: The exameyned fault (yf at leasst wyse there
be any) wold be very litle and tollerable, and so
be amongest the no[n]bre of the syntes, that are
called peniall.
4th: for the 4th: the selfe.
5th: vngovernable: your synnes; whiche that
ye cannot all together cover them. But howe
much better were it to saye to hem a little more,
to the ende ymagine the rather be o[n]cained
thereto to leauen your faultes, and more surely
we
not
uer
offe

G.ij. obtaine

The frende Temporens.

obeyne parson, or the sacerdote, the met the pa-
perie of the people, and sayd full heire, to spee-
ake and minste his owne standing.

¶ Temporens.

But the Prophete hym self dyd not make so
much a do about this matter; as I perceyue
þou doest. ¶ Celsus.

¶ Temporens.

Open the booke, and reade therin, what an-
swere he made unto þam. ¶ Celsus.

I will reade it. The teate sayd thus. (wher
þoþ he said. Go in peace.) What thing gather-
est thou þerof? ¶ Temporens.

What? That the Prophete dyd not iudge
that Melech should fynd, if the fauour
of his mayster he dyd weare in the Temple
of Kenman, exelst that his fyne was so light
and venial, þat God wold easlye perdon þis
faine. ¶ Celsus.

This is your expcion, becauise it pleaseth
you best, in as much as it semeth he perdon your
faine to reueyne unpunished. But I prayþe
my frende Temporens, wher þis dyd Syria
demanded of the Prophete?

¶ Temporens.

That he wold paye money to Leob for þem
that he wold pardon him, if ever he did weare
þisyn in the Temple of Kenman.

¶ Celsus.

What emperched the Prophete?

¶ Temporens.

þou

S. iiiij. G. Tempore.

Then he defrusted me now. So (sayd he) in
peace: the whiche wordes imprete a plaine con-
fession. **G. Confessio.**

I can forsooth, to that which he demanded,
that I am farrerre not concerninge the pardon,
which is only in the handes of God, but onely
concerning his prayer: to wch, that he would
praye unto the Lord for him, according to his
requiste. So that we cannot hardly conclude,
that such fynd of noesipping should be void
of synne. Then which thing, if he had been trew,
assure your selfe, the Prophete would prayne
the heire to do the same, so thende that he
should haue no conscience of synne in þ, where
in þre was no synne. **G. Tempore.**

In this point I agre with thee.

G. Confessio.

Thou certeynly, that there is synne, in so
doynge. **G. Tempore.**

I confess it. **G. Confessio.**

But yef me sti to be fayn, as the Lord wyl
certainly pardon the same? **G. Tempore.**

Even so farrre to satisfie the conscience
ment of the Prophete. **G. Confessio.**

To behoueth us diligencelyle to confydre
in the persone of this Symon, certayne circu-
mstances and causes, which differ greatly
þ fro you, (which also made the Prophete to
accorde so easly unto þis his command, ius-
ferring him to deporte in þise.) þe which noe
thing agreeþ in your diuinalacion, althoough
you do alleadge this crapancke to offe there-
by to couer your sinfull ypaçificacionall.

S. iiiij. G. Tempore.

A compa-
rison be-
twene
Naaman
and oure
Tempo-
risours.

The fourth Dialogue

(C) Temporall, and mortall

Which are they? (C) Temporall, and mortall
(C) Chose him.

I have touched them partlye her before.
First he was a straunger, a Syrian, a Damascene,
and one that was in high estate & greate repu-
tacion with his kyng and countrey, & newly
come to the acknowledgement of God: yea, he was
a new and tender plant in the fayth of one ouer-
lye truw God, and was not as yet wytched and
ioyned with the people of God by any Sacra-
mentes, wheroy he could not, nor ought not to
be burthened so great stonyghe things,
as those that were more stronger and perfecte
beyng instructed and morised of long tyme in
the true fayth amangest the people of God.
Furthermore he dyd prophete and sware that
he would never serue more any straunger god,
but the onelye God of Israel, in testimonye
wherof, he tolde the burthen of iron ylles, of
the earth of that land, her to meet therewith an
alter unto the God of Israel: the which thing
the prophete shuld not be permitted to suffer
an Israelite to haue done, in as muche as
it was not lawfull for an Israelite to sacrifice unto
God in any other place, then is whiche he had
appointed and chosen, wherefore as wile a Da-
mascene nor any an Israelite be permitted unto
him that thing, whiche he shuld not haue graffed
unto an Israelite. So the Prophete excep-
ted it a greate wonder in the Syren, that
in condeming all other straunge Goddes, he
had acknowledg'd a confesse only truw
God

The fourthe Dialogue.

god of Israel, in promising to serue him only. It was not (I saye) withoute a cause that the Prophete dyd so greatlye extreme these beginnings in the conversion of a Parson. And that as touching the reste, he did so well incourage him, promising to demand of God pardo for him. I pray thee Temporisour, what wouldest thou do, yf that some great Lord out of Turkye, for the lyfe occasion came byther amōgest vs: and he, by some lyfe myracle beryng couerted to the chrichtian faythe, and to the acknowledginge and confessinge of one onelye Jesu Christe, the onely sonne of God, and onely redemer of mankynde: and then woulde protest before all, that fro thence forth he woulde contēnue the Mahometan religion as false, & cleue unto the onely religion of Christe. And yet notwithstanding, woulde requyze that it might be pardoned hym, yf at any tyme through the occasion of his office, he dyd come with his priuate into the Temple of Mahomet, and there he leaning upon his arme shuld also be constrainyd to knel downe with hym? What thing (I say) wouldest thou doe in this case? wouldest thou not answere the self same thing that the Prophete here answereth unto the request of the Syrian?

¶ Trenes.

Pardon me, Temporisour, in that I speake my conscience. Truely thou shouldest doe very sollemyne and vngentillye yf thou dyddest not answere even as the Prophete dyd.

I am Temporisour.

G.v.

Drely

The fourth Dialogue.
Dearly I would miswre euen so.

¶ Iusebines.

But now confyt it on the other syd, yf ther
be any reason of excuse for a Christian: that af-
ter he hath longe tyme communicated w[th] the my-
steries of Christ, & beying perfectly instructed
w[th] the knowledge of the Kingdō of God, & of
the grace of his Gospel, would require the same
to be graunted unto him, that the Prophet hath
permitted unto this strange Syrian, and that
thou by tweyse wouldest permit w[th] the Tur-
tishe Lead, after thou hadst wayed the circum-
stance of the cause and person? Thinkest thou
that your sinne is to be compared w[th] the ini-
ficacrie and fraylacie of *Naaman* the Syrian?
Doest thou not tremble this sentence: to whom
much is given, much of him shall be required?
What man is so faire depeined of understand-
ing, that w[th]ill require as much of a chylde, as
of a man, or of a young plant, as of an old tree?
Even so truly, hath piete and godlynes their
increasinges & growinges: for we doe a greate
deale more easelike suppose the infirmitie of
thosc that are beginners, then the commissie neg-
ligence of thosc that are, or ought to be further
instructed. What sayest thou here unto, Tem-
porisour? ¶ Iusebines.

I agree unto all that thou sayest: I am van-
quished and overcome by the many self-truths.

¶ Iusebines.

Doest thou acknowledge the, that these *Zel*-
codemistes haue nothing now in the examples
of *Zicodemus*, *Joseph*, & *Naaman* the Syria-
n to couer

The fourth Dialogue.

Suppose they reporte it withall, but consider yet
what is that the infirme arme forth of the seach
to exhorte deale greater & more better; then
they will

of Tempouisour.

I do acknowledge it, it cannot withstande it.

¶ Celsius.

Tell me then, of those whiche have not
as yet ouerawdely renounced the papisme (al-
though that in thera herte they do fassoun & al-
lou the gospel, yet for al that they haue not as
yet publickly cōfessed the same) of those (I say,)
do not fynd in these examples any thing to ex-
cuse thy dissimulation, as before I haue sea-
ned? how them canst thou and thy semblables,
who haue of long tyme publickly cōfessed the
Gospel, and renounced the papisme, count or
defend by these examples your greate ypoquin-
sye in dedlyng from the truth?

of Tempouisour.

I confess informedly, that there is nothing
in these examples that wanteth for our purpose,
in dedlyng our cause iernightier the theirs:
to haue the lessie then, do these examples serue
me, given them. But tell me, what shall I doe?

¶ Celsius.

What is in thon affre of me did I not shew
ther before? my counsayl is that thou doe as
ther say me do. I admonishe the in þ name of
Jesu christ, þ thou seach no more excuses for
þy sinnes: but cōfesse thy faute, and forsaing
the scorne of all malawefull and superstitious
scravies, couer thy selfe wyth those that
make directly in the true religion of Christ.

Praye

The laste
counsayl.

The fourth Dialogue.

Praye also the Lorde to pardon thy transgres-
sion, in that thou hast abusid by thyne exame-
ple thy weake brethen, offendid the stronger,
and confymed the idolater in his ydolatrie.
Thou hast herof many notable examples, so
to appease and assure thy conscience agaynst
all the barkinges of the wicked and ungodly:
which shall serue thee for thy better confirma-
tion, then those abused examples that thou hast
bytherto alledged. Iolome rather the example
of the Prophetes and Apostles, and dyring o^r
ther godly men, that hym alwaies by outward
fact declared the inward fayth of thyme hart,
and dyd not as yet make any separacie between
the interiour and outward communication in
religion. Why rather doest thou allon and
folowre the example of Tobias in the whiche is
no reprehensiō, ist those which hym enton how
hast alledged to couer thy synnes withall: To
bind, although he w^e to the yōngest of his tybe
and syngage, and alsongh the Jewes of all the
Tribes went to the golde Calues offynode,
ye fild from al theyr compaines, and remouen
to Jerusalem, vnto the Temple of the Lorde,
wheras he dyd worship (according to the law)
the Lorde God of Iſrael. Those whose com-
panie he auoyded, were also Iſraelites: farr
as he, and dyd boastr of the new God, & of his
new seruice, as wel as he, in contēning al those
that for to serue the Lorde, woulde go to Jeru-
salem, (in asimuch as the Lorde was no accept-
er of persone^s nor places.) I praye thee there-
porisfor, tell me, why dyddest thou not xswell
chose

Tobias.

The foworth Dialogue.

chose this example, wherin there is no vice nor
thing worthy of reprehension (but commended
by the scriptures) as wel as the other:

Tempozisour.

What is it that thou enquierest, Eusebier?
the answere is readye. If Icodemus, Joseph,
and Joannā dyd please vs better, because that
theyr exāples seemed better to agree to the case
of oure fleshe, so to continue vs in a more world-
ly securtie, then the example of Tobias.

Eusebius.

For asmuch now as thou understandest that
point sufficiētly. Tell me what doest thou frō
hence forth purpose to do?

Tempozisour.

I purpose by Goddes grace to withdrawe
my selfe from all Ipotrisye and superstition,
vnto the confession of the truthe, as for asmuch
as this determinacion ministreth many dan-
gers: I most instantly desyre the Lord to per-
don and forgiue me myne offences past: as
also that he wyll vouchsafe from hence forth
to forsyfe my fayth agaynst all the assualtes
of the denyll.

Eusebius.

The Lorde confirme thee in this thy pur-
pose: That agayne at the fyreste brum thou doe
not recule backe and geue place unto the ene-
my, as one utterly dismayed and affraied. Re-
member alwayes the thinge that I dyd admo-
nisse thee of in our fyrest collaciō, to wryte, that
þou down hymme withdrawe thy selfe from this
dissimulation; otherwyse thou art in daunger

to

The fourth Dialogue.

We must
in time so
draw our
selfes fro
al papistri
cal super
sticioſ, e
ther by
lyfe or by
exile and
fligheſ, yf
we wyl a
noyde de
ſperacion
the end of
diſſimula
cion.

* ⚫ Of mai
ſter the
munkē in
germany.
Francis.
Spera in
Italy.
Mayſter
Hayles
in Inglād
are the ter
rible exa
ples of
Goddess

to loſt the priue of thy conſcience, that doeth
as yet continually admoniſe thee, (ſo to fall
into an obſtructe blyndeſſe, and hardeneſſe of
hart) it finallye into desperacion. Soz I praye
thee Temporifour (conſider diligenteſſe with
thy ſelf) what other thing can they aſſaid and
loſe for, that byng ſo ouerly aduised a man
at the threateninges of a muſcraſle & corrupti
ble man, do agaynſt theyr owne conſciences co
municate at unlawfull ſeruices: but that alſo
whē the deuyl haſt affliſt them more grecouſe
ly and cruelly, they muſt needs be ouerthowē
blynded, and brought into extreme desperaci
on: Thou knowest þ fall of the * 2150che Zof
mayſter, in this land of Germanie: & of Graſ
zis Spira in Italie, who are the great admo
niſions of God, to thofe nacions, to be wygi
lant in the worke of the Lord, conſtant in fer
pacient in affliction, and by no meaneſ agaynſt
theyr conſciences to denye the truthe. Now my de
ar, that can be warneſ by other menues dan
gers. ⚫ *Q* Temporifour.

I gene thee hartie thankeſ of thiſ thy gret
diligence uſed towardes me. In that thou haſt
vouchſaued to preſerue me aduert fro þ mouth
off wolf, a poore ſtrayed hepe. *Q* Temporifour.

For asmuch as thy conſcience is ſuch Tempor
ifour, I canot gene the beter coſayl, the vnyly
to dewide it. To draw thy ſelf fro our affembly,
tyl ſuch tyme as thou wylſt vnderſtand more
playnly, þ therein is nothing conuayned that
may hindre thy ſaluarid: it encl as I do conſider
thee, ſo woulde I do my ſelf, yf I were ſo per
fwaded

The fourthe Dialogue.

swaded as thou art.

¶ Eusebius.

Thou doest Trenie, as a man of a modeſte &
mylde nature. I would to the lord þ þou diſt
þorowly vnderſtād this cōtrouerſie in religiō
I wil not refūſe at any tyme whē it þal please
þee, to cōſarre to the in thiſ behalſ, to thy fur-
ther edification.

¶ Trenius.

I thank the Eusebie, as yet I do not greatly
fantasye þ matter; but yf here after at any time
my hart be inclined therunto, I wyl not for-
get thy great modeſtie & fidelite, but so muche
the rather deſyre thy company.

¶ Teporisor.

My frende Eusebie, for as muche as by the
prouidece of God, I am by thy meaneſe indu-
ced to relinquiſſe þ forſake al party, I pray
þee do not leue ofte to come & viſite me at my
house, continually to affiſt myne infirmitie with
ſome comfortable Scripture of the grace of
Christ.

¶ Eusebius.

I wyl doe it gladly. The Lord confyame
þee.

¶ Trenius.

His peace, make an ende of all thiſ controc-
tersye, that ſo much troubleth the church.

¶ Eusebius.

Amen, even ſo be it. Amen. The peace of christ
is not of thiſ world, he is not voyde of the
verynie of GOD, he defendeth no errores,
ſuperſticions, falſe ſervyces nor any other ex-
creable ſynnes, nor yet the Tyrannye of falſe
Christians, but contrariwyſe he doeth paci-
fy the conſciences of the faythfull towardes
GOD, and then amongeſſ them ſelues. The
ſame peace my frende, Trenie, maſt thou
a trew

inuſtricyn
to althoſe
that do ou
my thynge
agaynſt
ſtymulū
of theys
conſciences.

The fourth Dialogue.
Concerning divers themes, whereto I say, peculi-
arly unto a lover of peace.

¶ 7. Itemus.

I desyre it with my whole

¶ 8. Compositum.

I thank you both, that it hath pleased you to
assemble here, at myne instance. I offer you
my service, and commend me my selfe unto your
prayers.

¶ 9. Confessus.

Let us praye God, one for another. I myself
goe home to my house, you maye follow when it
shall please you.

¶ 10. The ende of the fourth and last
Dialogue.

¶ 11. Psalm. 139.

I have not dwelt with wayne persons my-
ther will I haue fellowship with the discri-
ful. I have hated the congregation of the wicked
Fed: and myself among the ungodly.

6 DE 53

An excellent

admonicion and resolucion, of the godlye and
famous learned man Celius secundus Curio.
Dedicated vnto all saythal Christians, to the
ende, they (being warned) may auoyde al
superstitious and erronious papisticall
seruices. Translated out of Frenche
into English. By R. P.

Psalm. xvi.

All my delyte is vpon the sanctes that are in
the earth, & vpon such as excell in vertue. But
they that runne after another God, shall have
great trouble.

Theyz drinke offering of bloud wil not I of-
fer, nether make mention of their names with-
in my lippes. The Lorde him self in the pos-
session of mine inheritance, and of my cuppe: he
shall mayntayne my lotte.

Job. viii.

Can a ruske be grene without mynnes-
se maye the grasse growe withoute water? nos-
but (or euer it be shot forthe, & or euer it be ga-
thered) it wythereth before anye other herbe.
Burn so goeth it withal them that forget god,
and euen thus also shall the ypoctites hope
come to nought. His confidenc shallbe desirous
and his trust shallbe a spyders web. He shall
leane vpon his house, but it shal not stand.
He shal hold him fast by it, yet shal
it not endure.

88.16.27

THE END



~~Georg Philipp Telemann~~

An excellency

Demonition and resolucion, of the godlye and
amous learned man Celsus secundus Curio.
Dedicated vnto all faythful Christiaues, to the
ende, they (beuyng warmed) may auoyde al
superstitious and erroneous papistical
seruices. Translated out of French
into English. By R. P.

The brethren being as yet in Babylon,
doe aske oure aduysc: to wythe, yfit be
not lawefull, and conformat wylth the
wordes of God, to a pure conscience, to
be corporally present, & offere, & com-
municate at the Babyloniall papisticall seru-
ices, the hart beynge absynt and absented from
all superstition and wrong religion. To whiche
yfit of al, I awswere: that it is harde to graue
to fail to those that are committid with so abu-
sible tyannie. In as muche as on the one syde,
theyre great calamities doo, and on the other
syde and compassyon: and on the other syde
peritic deth stocle the same to haue hit. So
in determining, the mynde is led to consider
other, into diverser considerations and conclusions
of questions. For I my selfe have beene
experienceid the like plagues of Babylon, being
hammed for the loue of thys true religion, and
stynched in the same, so know my selfe to haue
gowe and byssone. Albeit now with somwhat

that the herte cannot refrayne it self from such
affectiones; yet neverthelesse it behoueth vs to
trauayl that this our counsayl a course be vs-
terly exēpted, frō al hatred, amitie, angre, pitie
and from al such affectiō, as customably doth
renoufe the mynde from the verite and truthe.
Wherefore I beseeche these my most deare bre-
thren to pardon me, yf ingeuinge counsayle I
shal speake any thing that shal semme ouer harder
vnto them, not having accommodated my self
sufficientelye to thyz infirmitie: but rather to
perswade them selues, that not onely by coun-
sayl, but also by ayde and fact, we would most
gladly in all possible maner sup port theyz ca-
lamities.

Wherefore then in this deliberat determinaciō
we wyl propone and set forth two endes to the
which all oure dornges are to be refarterd.

The one is the glory of the kyngdō of christ,
and the rightousnes of the same. The other is
the salvacion of oure bacthym; that is to saye:
the Churche: Where upon first of all, I wil say
this myghty: That yf we had perfectly learned
Christ, and had onely known hym to be our
myself, sanctificacion, rightewesnes, & redemp-
cion. We hadde (I say) accumulated & heaped
up, one myghter therefore in hem; wheras he
is set downe on the right hand of God the fa-
ther: and shoulde haue now no neede of these ad-
uertisements and conseruacions. For then we shoulde
knowe that emperchy is to abandon al these
things for his sake, freedes, parfes, dy-
vinitate, & also our owne lynes to the endes
righter: true, hept, and extreame in al fayt-
fulness

i. Corin. i.

Matth. x.

Lvt. xiiij

fulnesse, the pure & perfecte setoyce of Christ,
and the religion, honour, glory and maiestie of
his name. And furthermore we woulde entred
our our selves by all possible meane not to
offende oure brethren, mytherby fact, member,
nor dissimulation: for whom Christ Jesu our
Lord herte mouthesued no suffre deethly but that
that in imitation his example we ought to be
wytis and ready to spred our bloud for them, in
confirming them in the trouth.

The fyfthe thinge then, that it behoveth us
to shew to attempt, is thorowly and perfectely
to learn Christe, and to ware ryche in the ex-
cellent knowledge of his name: from whence
onely procedeth the fyrmynge and constancye
of the mynde. For wheresoever some doe persecute
Christia bys members, some doe deny hym
before the Magistrates; and other some doe
dissimile thys: sayth hym: From what an
other thinge doeth this procede (saythe we)
but onely of ignorance, and want of the
knowledge of Christ: those ar utterly woyld
knowledge of Christ: that doe persecute him:
for if they had known hym, they woulde not i. Corin. ii.
saythe he cruyfyed the Lord of gloryc. They
doe they knowe hym, that syther doe dis-
sayle hym: or els do dissimile hym: Knowledge
that they have of him. For as much as such a
dissimulation is a certayn fynde of denyal. 2. Corin. iii.
For if they had thorowly learned Christ, and
had been perfectly instructed in the doctrine
of the gospell, if they had at any tyme receyve
the myghte of Christ, and boasted of the
dwincing of the celstiall spose: none of these
things

**Actus. 4. 9
and. 10.**

things should have happened unto them, but
rather (as it is said of the apostles) they would
have witnessed Christ with great confidence,
desiringe aparte all other thinges, and have
maintayned his true seruice and pure religion
with a mirrour-like constancie. Let those that
think it lawfull tosemble or dissimble in reli-
gioun tell me, where appeareth in them the glo-
ry of Christ? Where is the salvacion? & exam-
ple of theyz bretheren by the whiche they ought
to induce and bringe others to Christes loue
byng the glory of God, it bineth not amoge
them: in a farrer as by theyz sylence and dis-
simulacion, they do not only obscure it, but als
so affuseth in them lyeth they doe utterlye
quench it. On the other syde, how do they pro-
tecte the salvacion of theyz bretheren, consider-
ing that by theyz pernicious example they do
wronne theyz consciencies, and confirme them
in all superstition, and false religion? and yet
not withstandinge, they knowe Christ to haue
said: he that confesseth me before men, I wyl
also confess him before my father and his an-
gels: And he that wyl not confess me before
men, but denye me, I wyl not also acknowledge him, but denye hym before
my father. And as touching theyz bretheren, they
are not ignorant of the greevous threateninges
of the Lord unto all those that do offend one
of the least of these little ones that trust in him.
They are not ignorant also, of that which his
i. Corin. 8 Apostle Paul hath sayd: that all thys lerne
Galat. 5. exhorteth theyz bretheren, in worminge theyz
weake consciencies, doo syntre agaynst them selfs.
Where

Matth. 10.

23

wherein it is in the holy scriptures described
unto any diffumac[i]on in religion, and holy
things? Or rather sober is it, if it doth not re-
sponce to some? — et such persons call to theyr re-
membrance, & diligently consider the excellent
example of the three worthy young Israelite[s], **Danie. iiiij**
that in time past in Babilon (upon the lyfe or
caflow manifested) vnde seriously debate this
question, in making a notable diffumacion and
resolacion of the same, worthy of all men to be
imitated and followed. Did they in any respect
diffumble? or rather byd they not thinke it ne-
cessary to oppose them selfes quickly unto the flame
forwards, when to incline to any diffumacion?
But the soule and mynd (spiritus) abydeth al-
ways firmly fixed in God; although the bo-
dy be diffumble in another place, as the people
in all countries (this do they alleodie.) But let
them sayf to me: hath not God created and
given, aswell the bodye as the soule? Hath he
not retained and dedicated them vnto him
himselfe? Ought we not therefore to bring our
whole iustification: and vnto the same and de-
votione of Christe, our soule we ought to make
confessio[n] unto saluation: And first in abando-
ning byz body to the use of another man, shall
we be then so forwardes byz frindes, by lat-
inge from the party whiche deserved him most
deare? And her her? No truly. And as this is
no reasonable excuse, even so is not the other: **Roma. io**
but rather much lesse to be adwerted. Thou woul-
dest art outcome, with thy deuote thy selfe: in
brodicating the one part of thee, vnto Christ: &
the other to Antechrist: & worth this dula-
to. viij. **to. viii.**

In obiection.

Aeswer.

Roma. viii

Matt. 28

offe and powardys of mynd, wherin refutes
such perfidie, that ryther for feare or for any
other cause do deelyne fro our dutyes and ser-
vices, which I owe vnto the immortall God:
wch (I say) whose parte it were to suffre al man-
ner of death for mortel men. But they reply,
saying: That for a singuler comodite & profi-
tate vnto the churche of God: or for a good end
and purpose, it is sometyme lawfull to dissem-
ble. I awswere that there is no greater como-
dite then to observe the true and perfect reli-
gion: there is no comodite more greater then the
glorie of Christ, and the salvacion of oure bre-
thren. For we may in no wyse do evyl, how lit-
tle soever it be (as witnesseth S. Danie) to the
ende that goodmen come therof: nether hath
God any meane of our lyves- and dissimulation.
It semeth that the Apostles haue sometyme
dissembled, but in very dede they dyd not dis-
semble, but vnfaynedly for a time they did ob-
serue that which was conteyned in the law, to
the ende that by that meane they might alue
and winne the Jewes vnto the knowledge of
Christ: wherin they dyd nothing agaist their
conscience, forasmuch as the ceremonies the
used were first establisched by the word of god.
But we contrary wyse, nothing regarding the
premisses, do those thinges not onely, not per-
mitted of God, but also rebemently reproched
by his holy word. And fyrt, as touchinge the
forme & order of Baptisme, the whiche the pa-
piistical prester do now vse, although it be true
that the same be anapleable and effectual vnto
young childre being baptysed therin, whō the
prophynaciō of the sacrament cannot abyde: yet

of with setting unto the aged, & unto them
that are infirme, instructed by the word of
God of the nature of the same, it is onto them
nothinge to do but the marke of token of the Babil-
oniall empire, whereby they sygne thē selues
unto Antichrist, & perteine to serue him in his
workes. ¶ And questione of the sacramēt of p-
ullen, to the which the people ones in the yere
at least, do runne so faste what other thinge is
it, but a general monasterie, of the garrison &
souldiers of Antichrist? ¶ If any do aske oure
aduysse of the marke: what other answere can
we rendre, but þt it is the great enigne & stan-
dard of Antichrist, elevated and erected vp as
against Christ & his merites, vnder the which al
the soldiours of Antichrist doe assemble them
selues: or els it is the great Image of gold ere-
cted by Labuchodonosor, to the dedicacion &
worshipping wherof al the Babylonias doe af-
semble & come together: vnde which also contras-
ympse al the Israelites of God doe flee & ab-
horre. ¶ And mē aske our aduysse of theyr &
monastic horores, of theyr latyn Matens and
Chensong, and of theyr soleyme singinge and
Ceremonies: We answere that they are no-
thinge els, but the tabrettes, harpes, vyalles &
swete armoure of the kyngre of Babilon, and
the pleasaunte drumsinge and melodye of the
rose coulter whiche abhord in purple. ¶ If a-
nye doe doubt, of the worshypinge of Id-
olles, and of the invocation of immunda-
ble Sanctes, we certifyste them that it is no
thinge els but a banerie and styrfe, wherin
we do openly fight against God & his christ.

¶ v. Finally

Luke. xxij
i. Corin. ii

Ebre. ix.

Canti. iii.
Danie. viii

Collo. iii.

Danie. viii
apo. 17.18

Deute. v.
John. iiiij
i. Cori. viij
Esay. 28.

Finally yf any doe disspate of the frawill of
servyces of the dead: we affynte it to nomyn-
els, then unfortunatly to perissh in banayle,
in makinge compoſition wylly death and hell:
thereby renouncinge lyfe and heauen (that is
to saye:) Christe hym selfe, in buryngre oure
ſelfes wylth the wicked in vngodlynes. O how
miserable are we, yf we acknowledgē not thysse
thynges: and more miserable yf we know them
and do diſſemblē them: and moſt miserable yf
we do allowe them, and openly defend them.
Yf the breþren do confydre thynges, and
dyligently examyne the ſame, they ſhal earely
knowe, to what ende all thynges oughte to be
reforred, and in what maner it behoveth them
to lyue. For yf they do not ſet before theiſelfes
certayn determinate endes, whereto they
purpoſe to dyrecte all theyr doynges and con-
ſayllies: then of force they muſte neede ſtarke
from the right way. Wherefore as we ſayd be-
fore, there are two endes ſet forth into euery
Christian man. The fyſt: the ſeinge of the a-
warcement of the glorię of God. The ſecond: the
wealth and ſaluation of our breþren, as a
thing annexed unto the fyſt. Now, in asmuch
as we are obliged unto Christ, and do marche
under his ſtandard: it behoueth us by all po-
ſible meanes to ſet the awarcement of hys
glorię, and that with the hazarde of oure ly-
ues, and ſmarke of oure bodyes: oneliche we
wyllbe reputed raylours to hys Maieſtie.

But for asmuch as dyuers are ſo iſſume ſc-
weare, and indeued with ſo lyttle knowledge
and faſth, that they daue not publicklye con-
uenie

temper and forfalle the fowermeidest remyssion? I woulde comsayle suche no[n] to attempte or enterpayse any thing rashely; but to kepe them selfes within the lymitis of theyr foyth, without forfallyng theyr vocation, vntill such tyme as they are growen up into a more perfection, knowlidge, & strenght. Let such (I say) continually frequēt the reading of the holy scripture in theyr houses. Let them diligently repare vns to such as haue the gyft of interpretacio[n], & are of godly conuersacio[n]. Let them ofte tymes pray vnto God the father of our Lord Jesus christ, that he wyl increase theyr foyth, so that at the last they may grow up into perfect men, named by, such as becometh the true disciples of Jesus Christ. And yf at any tyme, either frayltie, or feare of me, or any other thing, do cause the[m] to withdraw the selues fro this their purposed determinacio[n], in communicating with the papistes at theyr wicked seruices & execrable ydolatries: let them beware that they dor not by any meanes excuse their fact & doynges: but rather accuse & condonne the selues, & that before god and theyr berthen, wh[om] by th[em]r evyl example they haue offended. In remayning their miserable seruitude & wante of strength, to resist temptation. Asking pardon of the Lorde, in committing the selues wholly to the mercy of God, to the rōde (that they bringe w[or]ldc of consayl, what to dor;) it may please the Lorde to geue the stude hertes & constanci mindes rather to suffre death for the glory of his name (yf ne de requeyre) then continually to lyue in vnuquietnesse of consciencie vbluted with sinfull idolatrie.

i. Corin. 1

12

Or else if it please him not to geue vs so great
a gyft, a frute of faith (which is geuen but vns
to few) that then he wyl vouchsafe to shew thē
the meanes it way, by þ which they may escape
þd so great tyramnie, in seruing the Lorde in a
pure & fre religiō, in a quiet & peaceable place.
þe which thing surely, our good celestiall fa-
ther wyl performe: and wyl not suffre vs to be
assaulted above our strenght: but wil accōplishe
þe good desyre of his saynctes, in satisfyinge
those that thyrst after righteousnesse. We haue
by the assistance of God his spirit, produced
this little admoniciō, for the consolacion of our
breþheron, being as yet in the Babilonicall cap-
taine, amoungest the papistes: for asmuch as
we were informed that they required oure ad-
uise herin. Wherfore yf they desyre to be ful-
þer instructed of any thing els by vs: as oþer
declaracion of the places that some are accus-
ed to alledge out of the holy scriptures, for
desence of theyr dissimilacion: or els the resu-
lution of those thinges that are more ingenious-
ly, then faithfully of divers excogitated & pro-
duced. Or els yf there be anythat (not contented
with this my writing) desyre farther to be in-
structed & satisfied with such reader y writings
and iudgements, of such learned & vertuous
breþheren, as haue moste purely and sincelyle
intreated of those matters: whose mytinge I
doe moste gladly imitate & allowe: sothat there
wedded not in any thinge more aduise herein, yf
we had not bene instantly reuictid thereto
þy certayn breþheren, whose earnest & godly
desyre, we wold haue, no doubt, moste refusid.

The L O R D I E have mercye upon me,
and shortly breake Satans head, and throw
downe all power, that stryveth to hym
dye the trewe and pure seruycer of
G O D. Amen.

Glory.

Gi. Corinthi. vi.

Get your selues at large, it beare not ye the
yoke with the vnbelyuers. For what felowship
hath righteousnesse with vngrighteousnesse? or
what compaie hath light with darkness? or what
concorde hath Christ with Belial? either what
part hath he that beleueth with an infydel? or
how agreeith the Temple of God with Idollers?
For ye are the Temple of the liuing God (as said
God: I will dwell amonkest them, it walke a-
mongest them: it wilbe theyz God, it they shall
be my people: wherfore come out frō amonkest
the, it seperate your selues frō them (sayth the
Lord:) it touche no vncleane thinge, so wyll I
receyue you, it wyll be a father vnto you: I ye
shalbe my sonnes and daughters, sayth the al-
mighty Lorde.

GJob.xx.

Gknowest thou not this, namely, that frō
the beginningge (ever since the creation of man
upon the earth) the gladnesse of the vngodlye
hath bene shorte, and that the ioye of ypes
crites, continued but the twinkeling
of an eyet